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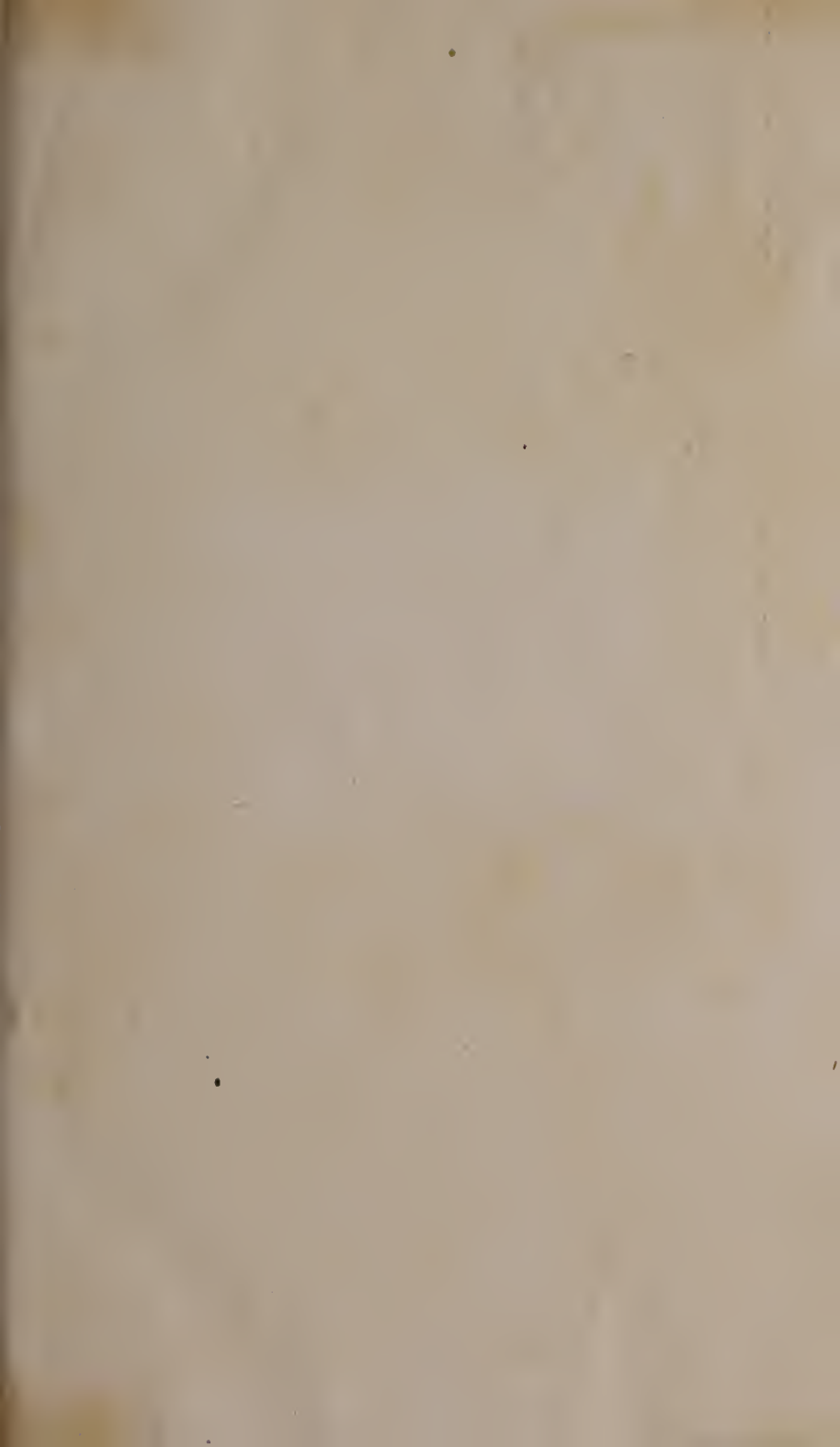
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DOMESTIC MISSIONS

OF THE

Protestant Episcopal Church.

JULY, 1862.

FUNDS FOR DOMESTIC MISSIONS, JULY 1.—The Treasurer of the Domestic Committee is in need of MORE than SIX THOUSAND DOLLARS, in order to be ready for the obligations of this day! No words of ours are necessary to impress the serious nature of this fact. The fact itself is commended to the attention of every clergyman—every parish—every reader of these lines. Can it be that our missionaries, in their day of trial and privation, are to be left without the sympathy and substantial aid on which they have relied? We will hope otherwise. We will not doubt the Church. The hearts of her members are surely in the work. They who have done less than they could will contribute again. They who have delayed to act will come forward now. In this, may it be true of us all that the love of Christ constrains us.

A WIDOW'S MITE.—A rector in the vicinity of New-York, in remitting, writes:

“In this collection a touching incident occurred. When I was making my appeal for the offerings of my people, a poor widow woman, procuring her support by her needle and washing, was in church. A few days afterward I called to see her. She was watching a wounded son—a soldier—who had just returned from the battle at Pittsburgh Landing. She stated to me that, when at church on the day of the collection she had not one cent with her; but so interested had she become in the condition of our missionaries, that she wished to give her ‘widow’s mite,’ and as much as she could afford, and placed a half-dollar in my hand. Surely, if all felt and did as this poor woman, our missionaries would have many dear friends and abundant aid!”

INDIVIDUAL EFFORT.—It is no uncommon thing for individual Churchmen to assume the entire support of a missionary. Some of those on our list are so supported; and we occasionally hear of such aid given directly or through the agency of the Bishop in the field. The Bishop of Iowa, in his address to his Convention, thus records a case:

“The Rev. Hale Townsend has recently been transferred from the Diocese of New-York, and become the minister of the Church of the Messiah, Independence, Buchanan County, and missionary in several of the adjoining counties; an arrangement effected by an unusual instance of private munificence, outside of the diocese, and well deserving the imitation of many who are interested in the material prosperity of the West, and who ought to know that to evangelize a community is the surest way to promote its best temporal as well as spiritual well-being.”

MINNESOTA DIOCESAN MISSIONARY SOCIETY.—We are glad to learn by a letter from Bishop Whipple, that at the last annual Diocesan Convention, a Society for the propagation of the Gospel in Minnesota was organized, and doubt not that it will be efficient in calling out and combining the energy of that young diocese in this important work.

NEBRASKA.—A letter from Bishop Talbot, in this number, gives the gratifying intelligence that he has just ordained two deacons of great promise, who become missionaries at important points in Nebraska. One of them, the Rev. Algernon Batte, is to be the missionary at Decatur, a new station; and the other, the Rev. Orsamus C. Dake, is named for the station at Omaha, some time since made vacant by the resignation of the Rev. Mr. West.

SIoux CITY, IOWA.—The report of the Rev. Mr. Hoyt, who leaves Sioux City, Iowa, to devote himself entirely to an itineracy in Dakota, will be found to contain important information respecting that station. The position of the station, on the western frontier of Iowa, makes it desirable that it should be early filled by another missionary.

GATHERED TO THE FOLD AGAIN.—“On Sunday, May 25, in Trinity Church, Davenport,” says the Bishop of Iowa to his Convention, “I confirmed twenty-eight persons and addressed them, including one confirmed in private, a person of nearly four-score years and ten, who was baptized by the late Bishop White, of Pennsylvania, about eighty-nine years before, in Christ Church, Philadelphia, and is the oldest individual ever admitted to confirmation in this diocese.”

MICHIGAN.

Ontonagon—Rev. Ed. Seymour.

SINCE my last report in January of this year, and an informal one made in February, I have been busy at my post. Your missionary has been busy sowing the seed, but of course he can not see the crop. A single incident, however, will serve to show the beauties of the services of the Church. A little girl, who is only eight years old, by her parents' permission, has of late been a constant attendant at church, and has come from another Sunday-school to our own. The reason which she assigned would do credit to the judgment of a grown person. She says, "The prayers are so beautiful;" and then again she "can read her half of the service."

We are expecting a visit from Bishop McCoskry, and hope to have a large class for confirmation when he comes.

A service was held on Ascension-Day, and a sermon was read. Church-service is also held upon every Wednesday evening. This furnishes an occasion for lectures, remarks upon the Prayer-Book, or for the reading of articles from different church periodicals.

WISCONSIN.

Stevens' Point—Rev. J. B. Pedelue.

SINCE my last report, I have nothing new to communicate. My position here is not better. The spirit of party has fallen now in perfect indifference. If the hard feeling stop, I can hope to reunite once more the scattered members. The Bishop of the diocese will be with us at the end of this month, at which time I hope to present from eight to ten candidates for confirmation, three of whom have belonged to other bodies of Christians.

Lisbon — Rev. Wm. M. Rielly.

I send you my first report as a missionary of the Church of Christ. It covers almost one whole year. On the 16th of June, 1861, I entered upon the duties of this parish, and since that date, with but one exception, I have held service here,

both morning and evening, on every Lord's day. And indeed, considering the short time that I have been here, I feel that God has abundantly blessed my labors. I am no longer on Sunday morning compelled to preach to empty seats, but to a full, attentive, and devout congregation. Indeed, our old, worn-out church is now found to be too small, and had we the means, I feel assured this summer would not pass till a good, substantial building was erected, and consecrated to the service of Almighty God. But we would not have you think that we are content with wishing merely. Nay, silently and steadily we have gone on at our work. And last autumn, at a cost of nearly six hundred dollars, put up a small yet comfortable parsonage. And this, amount, with the exception of one hundred dollars, I am happy to say, has been paid. Our senior warden, too, to whom this last is due, has offered to give a receipt in full, in case he receives seventy-five dollars from the parish before the first of November, 1862.

But ours is a country parish in the strictest sense. There are scarcely fifteen houses in our little village. Our people, too, are mostly poor. They are sons and daughters of the mother Church, who, with scarcely a single dollar in their pockets, came to seek homes in this New World. They feel that God indeed has blessed them, and sustained them through every trial, and therefore they are willing to do all they can toward furthering his blessed kingdom upon earth. They have not been unmindful of the missions of the Church, either in this State, or in other parts of the West. And yet, notwithstanding all that has been done at home, and all that has been done for the benefit of the Church at large, during the past year, already two hundred dollars have been promised for the purpose of building a new church. Would that some brother in the Lord, rich in this world's goods, could only see how willing they are to do all they can. Surely he would not fail to give to them, and through them to God, that which would accomplish the longing desire of their hearts, cause them to see their old, worn-out, dilapidated church of nearly twenty years' standing, through whose roof the sun now shines by day, and the stars are visible by night, disappear, and give place to one more comfortable, one more fitting for the service of our Master and only Saviour Jesus Christ.

But we will not go out to beg. We

prefer rather to exert ourselves at home, to give ourselves to prayer and self-denial, and wait patiently for the time when our heavenly Father will open the hearts and hands of his people, and cause them to build an house wherein he may place his name forever.

I must not neglect to tell you something in regard to the Sunday-school. When I first took charge of this parish, though it was superintended by a devoted layman, yet its scholars scarcely numbered fifteen. I immediately became superintendent myself, retaining the former as a teacher. And since that time, with but one exception, when I exchanged with a brother clergyman, I have not failed to be present to open and close the school, and to catechise the children. The result has been very gratifying; instead of fifteen, it now numbers sixty scholars. And many of them are the children of non-professors. Thus I hope, through God's blessing, the children may become the means of bringing home to their parents the knowledge of the Gospel of Christ. I have been greatly aided in this work by kind friends, through whom I have just received a nice package of Sunday-school books, all of them the publications of our own Church. I feel that the Sunday-school is alone the hope of the Church. Parents, especially in the West, are not only careless, but indifferent in regard to the spiritual welfare of their children. It is alone the Sunday-school that can make up for the parents' neglect in this respect. Hence we must look to it, to take the place of parents in teaching the children the doctrines of the Gospel and the duty which they owe to God and man.

In a few years we must look to those who now are children for church-men and church-women. And surely we can not expect them to be faithful then, unless we do our duty, and train them now. I feel that the Sunday-school must be the object of my greatest care, would I exercise my ministry aright.

But already my report has grown longer than I intended, and yet there are many things of which I would like to speak, things which ever afford encouragement to the minister of Christ. I would like to tell you how often during the last Lenten season our heart was cheered by seeing not a few faithful soldiers of the cross trudging on right manfully amid snow, and sleet, and rain, and mud, toward God's house, that there they might participate in

the Church's solemn services, and learn to follow more closely in the footsteps of the Lord. But their works are known to God—why repeat them here? Suffice it for us all to hope and pray that Lent with its forty solemn days did not pass away without leaving us nearer heaven than we were before.

In conclusion, though to some extent we have been successful, yet this parish is by no means perfect. Like others, alas! it has its faults and failings; but of these we would rather speak at home and strive to correct, than parade them to the eye of the world. And surely this is the work which the Master has sent His ministers to do, not to delight in speaking of men's faults, but by private admonitions striving to amend them, striving to cause all men to live in obedience to our Risen Master, loving God with all the heart, the soul and strength, and their neighbors as themselves. This, I feel, is the great work of the Church and of the ministry, and in this work I am your humble fellow-servant.

Theresa--Rev. F. C. von Schmidt.

I express my cordial thanks for your kindness in printing some lines about my project to build a church, for a church-edifice is our main hope for founding a good congregation. But the people are very poor, and therefore I have not been able to raise more than three hundred dollars for that purpose. The church can not be accomplished under the sum of seven hundred dollars. If our brethren can do any thing for us, I will be enabled to hold the station; if not, it will not be possible, for all the sects around us have churches. The reason why the sum collected here is so very little is, that we have also to take care of ourselves in the mean time till the accomplishment of the building.

MINNESOTA.

THE following account of the Indian mission at Sioux Agency, addressed to the Rt. Rev. Dr. Whipple, Bishop of Minnesota, is taken from the missionary paper published at Faribault:

April 26th, 1862.

MY DEAR BISHOP: It seems proper, in writing to you at this time, concerning our

missionary work among the Dakotas, briefly to review the whole time spent among this interesting people. It will the better show what our advantages and what our hindrances have been.

Accompanied by my wife and our devoted friend, Miss West, I went to the Indian Reservation, at Redwood, in the month of October, 1860. While our rude house was preparing, we were entertained by Dr. A. W. Daniels, at that time the government physician for the Dakotas. Less can not be said of him than that he was the Indian's friend, laboring faithfully among them, and for this he deserves the respect and love of every Christian man. During our stay with this beloved physician our time was employed in becoming acquainted with the Indians and their language. The Church services began at this time, in a small room of the log mission-house. There was no way of making these services interesting, either to the adults or children, yet from the first Sunday among these red men the congregations were good, and it was pleasing to notice that many were regular in their attendance. The first conversion was among those who assembled in this rude place of worship. The endeavor has been to preach to them plainly and earnestly "the truth as it is in Jesus." The full force of the words of St. Peter, "*Jesus and the resurrection*," is felt upon witnessing the wonderful impression the great truth makes upon the minds of those who are ignorant of our holy religion.

The interest of these first services can never be forgotten. An Indian girl, now a communicant, came five miles through sunshine or storm to attend them, and one old chieftain, whose raven locks are now bleached by the trials of many winters, and whose form is bent by age, used to be at our door by sunrise to hear the glad tidings of good. Although he has not yet made a profession of his faith in Holy Baptism, he acknowledges his belief in the Son of the Great Spirit, the Saviour.

THE INDIAN SCHOOL.

As soon as the mission-house was put in order we moved into it, and began to collect the little ones for a school. Every white man discouraged this project. They said the Indians were wild; that there never had been but one school, and it was supported by the government, and a dinner furnished to all the children after each day's exercises. The largest number

ever attending this school was nineteen. After having consulted the Bishop and Dr. Breck on the subject, I determined at least to try. The first day's school only a few attended, and these were as shy and timid as the wild birds of the forest. I taught the boys their letters, and Miss West took charge of the little girls. Mrs. Hinman also came in and sang for them, and tried to teach them a little hymn. After singing and repeating the Lord's Prayer in their own language, we let them go. Thus were they taught from day to day, and soon their confidence and love were gained, and now they began to come to school in little flocks, and before mid-winter there were two rows of pretty, dusky faces and bright black eyes all around the school-room.

The interest in their studies never flagged during the whole winter, and the coldest and gloomiest days found the school-room as full as ever. When the wind and snow blew so hard that they could not come over the prairies, they would take a circuitous route along the foot of the wooded bluffs that form the Minnesota valley. The religious instruction given them orally from day to day, they gladly listened to and remembered. In many instances they repeated it at home, by the fires of their "teepees," or when far away on their winter hunts for deer and furs. The members of the mission household are now recognized by these children as their best and truest friends, and the truths of the blessed Gospel have been and are now sown beside all waters.

This mission-school has been kept up two winters, and the progress of these Dakota pupils has been so commendable that many of them can read English with more or less proficiency; and there are hardly any that have not improved greatly, considering the difficulties in their way.

At first some of the wilder Indians threatened to cut the blankets of the children if they came to the missionaries' school, and the conjurers threatened that the Great Spirit would be angry and punish them, if they thus deserted the way of their fathers for the way of the white man. Their words, however, had little effect. Indeed, Wabashaw, the head chief of the nation, sent his boys to school for the first time soon after we arrived, and now they are among the best pupils. If nothing else had been accomplished here,

this school alone would have repaid for the labor. And when it is remembered that the boys and girls are soon to be men and women, who can estimate the value of the influence the Church will then have among the Dakotas?

Let me mention that during our residence here this has been the only school among the lower bands of the Dakotas, and it is believed, on good authority, that the only Indian youths on the Lower Reservation (sixty miles long and ten wide) that know how to read were taught at the mission of St. John. Yet the annual school fund of this part of the Dakota nation is \$6000. Dear Bishop, every friend of the red man is heartily glad that you have pressed this neglect upon the attention of the President, and all hope the recommendations you offer will be carried out by the Department.

THE CHURCH FOR ALL SORTS AND CONDITIONS OF MEN.

Our work among the adults has also been very encouraging. From the very first the religious services have been well attended. Since the school proved such a success our little room has been crowded. For the little ones alone almost fill the room. It has been necessary to make arrangements by which the men and women attend different services, and even then there is no room for them to kneel in prayer. Fifty or sixty persons are thus accommodated. These sixty persons represent 2500 Indians; so that with ordinary success a church is needed that will seat at least two hundred people. The want of it is hindering this work; for no stronger evidence of our love and worship of the Great Spirit can be shown than the Church services will present when we are enabled to worship God "decently and in order." Even should this church be built the present summer, the accommodations will not long be sufficient. To obviate this difficulty the present location, the centre front of mission work, will at no distant day require two plain chapels, ten miles on either side of the mission. Can not the Bishop interest friends abroad in this work, so that this much-needed church may go forward this summer without delay?

The happiest moments of my life have been spent in going in and out among these children of America. They are a race of good-looking, good-natured and athletic men, and in all my intercourse

with them, no unkind look or word has escaped them. At their teepees they always receive the missionary with a smile of welcome. The seat on the buffalo-robe is vacated for him, and the good Word of Life is always listened to with attention. Often do they inquire if the words they have heard from their children are true—that "the Son of God came into the world to be a Saviour." Often in talking with a man whose heart has been touched by the truth which he has heard, he asks: "Is it possible that my sins can be blotted out?" An instance of this kind occurred in the case of a man who is now at rest in Jesus. He said one day: "Your words are good words, and I like to have you come and talk to me about the Son of God and the happiness of the hereafter, but there is one thing that troubles me: Ever since I was a young man I have followed all the ways of the Indian. I have been a member of the Indian dance; I have been a conjurer; I have followed and killed six of my enemies. You know that in my ignorance I did it. I am sorry. Do you think such a man as I can be admitted to so holy a place as heaven? If I only had this hope I should be happy. I want you to come often and talk with me and pray for me." This man soon found confidence in his Saviour's love. He called all his friends together and told them of his determination, and urged them to follow his example. He died soon after, requesting that he might be buried where the church is to be erected. Even after he had lost the power of speech, his face lighted up with a heavenly smile when he was asked if he was happy.

Many such touching incidents might be related, and they are to the missionary a great comfort and encouragement in his work.

THE CHILD'S PRAYER OF FAITH.

The simple faith of little children is often beautifully illustrated here as elsewhere. On one occasion I visited a sick man, and at his request prayed with him. The next day he told me that his heart had been touched. He said that the night before his little girl had kneeled down and prayed aloud for him: "O Great and Good Spirit! have mercy on my father." Each night after this, the man prayed for himself, and said he was far happier than he had ever been before.

The best place to test the value of our religion is at the bedside of the sick and

dying, and here it is the only means of shedding a ray of light and hope upon the sufferer. The Indians feel this. Their foolish superstitions tell them nothing of the hereafter, and when they come to die it is to them as a leap in the dark. Some of them think that they will live, but they know not how.

I have taken particular pains to visit and care for all the sick within my reach, and do not doubt that thus fulfilling our Saviour's command has given us more influence among the better class of Indians than could have been acquired for years in any other way.

INDIAN HOSPITALS.

At some future time, not far distant, we ought to have, in connection with the mission-house, two large rooms, to be used as a hospital, where the sick, especially children, may be received and protected from exposure, and properly cared for. The expense of keeping up this establishment would not exceed \$100 a year, and by it many lives would be saved.

Already, my dear Bishop, I have written at more length than I had intended, but you are ever interested in all things which concern the temporal and eternal welfare of these red brethren. By a knowledge of some of the simple stories of our every-day work among these poor heathen, you may be able to interest other Christian hearts in the evangelization of this people. Before another winter I hope we may at least have a church in which to worship the good Lord who has so abundantly blessed us.

Thanking you, sir, for your kind interest in us, and asking your prayers for our continued success,

I am very truly your son in the Gospel,

S. D. HINMAN,

Missionary to the Dakotas.

IOWA.

THE Rt. Rev. Henry W. Lee, D.D., Bishop of Iowa, has kindly, in advance of the publication of the Journal, sent us the following extracts from his Address to the Ninth Annual Convention of the Dio-

cese of Iowa, held at Davenport, May 28th and 29th, 1862:

I would urge upon those parishes that are receiving missionary aid, to become self-supporting at the earliest day possible. I am well aware that the present is a time of general financial depression in the West, and that our pecuniary ability as a diocese has diminished rather than increased within a few years past; but still I am anxious that, in all cases where assistance is received from missionary funds, it should be relinquished as soon as the people are able to assume the support of their own ministers. The danger is, that missionary parishes will be too long dependent upon foreign aid, and that they will not be sufficiently anxious to take care of themselves. The people should be taught the duty of systematic and self-denying appropriations of their worldly substance for sacred purposes; and they themselves should carefully and conscientiously refrain from all demands upon missionary means, unless it is a matter of absolute necessity. In too many instances, in such times as these, economical expenditure is apt to begin at the house of God, and the people of our parishes are too willing to occupy a dependent position, rather than to deny themselves for the sake of the Church, and that those parishes in more needy circumstances may receive that aid without which they may be wholly destitute of the ministrations of the Gospel. This subject is one of very great importance. For seven years it has had my earnest consideration, and I strongly commend it to the serious attention of both the clergy and laity of this diocese.

In this connection I would recommend lay-reading, whenever it is practicable, in all vacant parishes and at all vacant missionary stations. In most cases, proper persons can be found for the performance of this duty, and in some portions of the diocese great good has already resulted from the plan now suggested. Such instances, however, I regret to say, are exceptions to the general rule, few of the laity being willing to undertake so solemn an office. I commend the subject to the consideration of our people; and, in so doing, I gladly avail myself of the language of the late eminent Bishop Wilson, of Calcutta, in a letter to an English officer treating of this very subject. The

circumstances existing in India are, certainly, in many respects, unlike our own; but the general sentiments and tone of the letter are applicable every where, and they have my own earnest approval. The Bishop says: "I trust you are able to keep up the regular reading of prayers, and a sermon on Sundays, in your station, by the pious zeal of some lay officer or gentleman, when a chaplain is not with you. However admirable the piety and labors of ministers of other bodies of Christians, yet our own stable and fixed Liturgy, our primitive order of Church government, and our union as Churchmen in our own sacramental offices, are adequate grounds of just and decisive preference, feeble as our churches in this country are at present. Nor will the manifestations of the divine grace be wanting to the devout performance of the services which the same grace has been pleased to ordain. We urge the claims of the Anglican Church, not to exclude but to magnify the glory of the grace of God in Christ Jesus. We urge them, also, not to pass any judgment whatever on other churches, and other forms of discipline, but to express our attachment to our own."

Thus the Bishop, being dead, yet speaketh; and his admirable combination of firmness and moderation, of love for his own Church, and of charity for those out of it, forcibly remind me of that other eminent and judicious prelate, who for so many years adorned our American Episcopate, and to whose memory yonder college stands as an appropriate monument—the meek and wise, the revered and now sainted Griswold. I well remember that, as he traversed his extensive field, the "Eastern Diocese," which at one time included all the New-England States except Connecticut, Bishop Griswold was accustomed to recommend lay-reading in vacant parishes, and to encourage feeble churches not to "despise the day of small things." "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom," was a text in connection with which he used to cheer and animate the struggling congregations of his charge, and urge them to persevere in the "good way" and in the "old paths," with the assurance that in due season they should reap if they did not faint. It has never been my lot to witness a more beautiful specimen of true Churchmanship than was exhibited in the daily life and in the offi-

cial course of this honored father in our beloved Church. He knew how to steer safely between Scylla and Charybdis. He could stand firmly by his own dear Church, and yet deal out no anathemas to those who were either ignorant of her claims, or conscientiously opposed to her distinctive features; and he could be kind and tolerant to all who professed and called themselves Christians, while never false to her principles, and never compromising her character as a primitive and apostolical Church. He readily allowed that all sincere worship was acceptable to God, in whatever form it might be offered unto His Divine Majesty; but he did not believe it to be his duty or the duty of those over whom he was placed in the Lord, to forego the use of our own invaluable "form of sound words" for any other mode of public worship; or to yield any of the more essential parts of our ecclesiastical system, from any notions of a false liberality, or from an overweening desire for that kind of outward union which may often be found in wide separation from that "unity of spirit" and that "bond of peace" which the Gospel every where enjoins, and which, so long as Christendom remains as it now is, may generally be best promoted by a consistent conformity, on the part of each ecclesiastical body, to those principles and features which give it a distinct existence as a portion of the professing Church of Christ.

I think, my dear brethren, it will be both wise and safe for us to follow the example and the teaching of these two devoted servants of God, "whose praise is in the Gospel throughout all the churches." In their case, the most thorough views of Christian doctrines and of Christian obligations were held in close connection with the distinctive constitution, forms, and usages of our own branch of the Church Universal. It is my earnest desire that the same may be true of ourselves as a diocese. There is, certainly, no necessary connection between sound views of the great doctrines of the Gospel, and an inadequate appreciation of the outward appointments of a Church that is primitive in its origin, venerable in its history, evangelical in its teaching, and scriptural in its whole ecclesiastical character. It is by no means impossible or uncommon for the truest piety and the deepest spirituality to go hand in hand with a decided and tasteful attachment and conformity to those ex-

ternal arrangements in which our Church endeavors to comply with the apostolical injunction, "Let all things be done decently and in order." I have a deep and most anxious desire to have our Church in this diocese firmly established on the true foundation, the Rock, Christ Jesus, and to see it pervaded by a spirituality that shall take hold on the affections and hearts of both ministers and people, and shine forth in a life of earnest and supreme devotion to our blessed Lord and Master. If I know my own heart, this is my leading desire as your servant in the Lord. I long to have you built up a holy temple acceptable to God through Jesus Christ. It is my constant prayer that our clergy may set forth, both by their preaching and living, the precious truth as it is in Jesus, and faithfully declare "all the counsel of God;" and that our people may be eminent as disciples of Christ, living above the world, spiritually-minded, walking closely with God, and doing only such things as are pleasing in his sight. But, while I say and feel this, I also say and feel that we shall not be stable and strong as a Church, unless we consistently adhere to our own ecclesiastical principles, and have our people well instructed and indoctrinated in the same; that they may be intelligent and fixed in their views, as Episcopalians, as well as earnest and devoted in their piety as Christians. I lay claim to no extravagant or extreme views in regard to the outward polity and order of the Church of my affections; but it is my firm conviction that if we would make a decided impression upon the community in which our lot is cast, an impression that will tell upon the best interests of the Church in years and generations to come, as well as during the brief period of our own personal labors, the Church must be presented in its integrity, both in its doctrinal system and in its ecclesiastical claims; and we must make no concessions or compromises that are inconsistent with that system or with those claims. We must set forth the simple Gospel of Jesus Christ, in connection with those constitutional, liturgical, and canonical arrangements which have, in their essential particulars, come down to us from remote and venerable antiquity, and which, as we believe, are preëminently calculated to preserve and extend the truth of God, and transmit it in its entirety and purity even unto the end of the world.

But, my dear brethren, while I thus

speak, and while I have deep and growing convictions that if our Church is to become strongly influential in this portion of the land, it must be established in its integrity, and by a judicious enforcement of its distinctive claims, I am yet no advocate of a bigoted, narrow-minded, or intolerant Churchmanship, or of any views of the Church which are inconsistent with the most simple trust in the Saviour; and by which a personal interest in Him is in danger of being overshadowed and set aside by general and abstract notions of the Church which invest it with a mere corporate vitality which is independent of individual piety, and an individual union with the Lord Jesus Christ by a living faith in his name. In this connection I again employ the language of the late Bishop of Calcutta: "Never can we too frequently remember that no church can save a wicked or a worldly man, remaining such. Individual penitence; individual faith in the atonement of the Son of God; individual holiness, implanted and nourished by the life-giving Spirit of God; individual morality and righteousness in the conduct and behavior, are the ends in view in all Church government and ecclesiastical offices. And, unless these ends are sought for by the individual prayers for grace which burst from the awakened heart, we call ourselves Churchmen in vain. The internal work of personal piety once begun, the Church continues to build up, to nourish, to admonish, to console, to strengthen unto everlasting life."

Upon the whole, though some discouragements present themselves in our way, there is much to cheer us in our work in this wide missionary field. One of our greatest sources of anxiety and disappointment is the comparatively small number of our laymen who are communicants of the Church. Many, who take a commendable interest in the general prosperity of the diocese, are living in neglect of the sacred ordinances of the Gospel, and, to all appearance, are strangely unmindful of spiritual things. May God, by His Holy Spirit, arouse all such to a sense of their danger and of their duty, and lead them in simple faith to the Divine Redeemer, and to a public confession of His Name in the rites and sacraments of His Church! And may all those who are admitted into the fellowship of Christ's religion avoid those things that are contrary to their profession, and fol-

low all such things as are agreeable to the same, letting their light shine before men, and adorning the doctrine of God our Saviour in all things, to the glory of His Holy Name, and to the increase of His blessed kingdom!

Let us, dear brethren, go forward in the great work that has been given us to do, trusting in the Lord and in the power of His might; remembering that the night cometh when no man can work, and that if we remain faithful until the Master calls us away, we shall have a blessed rest from our labors, and our works shall follow us.

Sioux City—Rev. M. Hoyt.

It is with feelings of sadness that I write this report. It is the last that I send you as missionary to this place. I earnestly pray, that very soon you will be able to send a missionary here. A young man, or one with a small family, can, with strict economy, be sustained now; and a few years will see this one of the first parishes in this State. A line of steamboats is now formed to run from this point to Fort Benton. One branch of the Pacific Railroad is to start from here. These will secure the early completion of the Davenport and Sioux City Railroad. These will develop the resources of the country, and Sioux City will become the largest place in Western Iowa.

We have suffered much the past year by removals. The church families now remaining, I think, are permanent. My successor will find seven church families and eight communicants. You thus perceive that we have lost in a period of little over one year five families and seventeen communicants. He will also find a very neat church-edifice. He will meet with a warm welcome, and find a band of communicants warm-hearted, active and ready to unite with him in his every effort to promote the Saviour's cause.

THE NORTH-WEST.

From the Rt. Rev. J. C. Talbot,
D.D., Missionary Bishop.

OMAHA, June 16th, 1862.

I HAD the pleasure yesterday of adding, by ordination, two earnest men to the

little band of laborers in this needy field. It was a happy and an auspicious day for the Church in this Territory; and I am sure that the members of the parish here felt it to be so. Messrs. Algernon Batte and Orsamus C. Dake were admitted to deacon's orders, and will be stationed, the first at Decatur, Burt county, and the last at this place. My previous knowledge of the men, and the very creditable manner in which they sustained their examinations, give me the best reason to hope for their success in the great work to which they are set apart. I respectfully nominate Mr. Batte to the Committee for appointment as missionary to Decatur, and Mr. Dake as missionary to Omaha. The clergy present at the ordination were Rev. Eli Adams, of Nebraska City, Rev. R. H. Weller, of St. Joseph, Mo., and Rev. Isaac A. Hagar, deacon, of Nebraska.

It gives me great pleasure to be able to leave this important parish in the hands of one so well fitted by education, and, I trust, by grace, to administer it efficiently and successfully. The two vacancies occurring here during my brief residence in the Territory, have been the means of preventing much of the itinerant work which I had planned, and I am truly thankful that I can now hope that the parish is permanently as well as ably supplied with pastoral services. Mr. Batte, too, goes to occupy an important position. His experience at the bar, and his thorough acquaintance with men, will give him great advantages, and I confidently anticipate for him the success which I am sure he will endeavor to achieve. I am thus adding, as you will see, and in the way which promises the greatest permanency in the pastoral relation, to the number of my clergy, and can not but hope that God is blessing my work for Him.

The last week was so entirely taken up with the examinations, and other necessary preparation for the services of yesterday, that I could not write you fully of my late trip as I wished. Nor can I now. I am within a few hours of starting for the great West, "the regions beyond," where I should have been some weeks ago, but for the necessity laid upon me of waiting for these ordinations. I shall certainly write to you some account of my journey as it progresses, and hope I may be able to secure such interest in the mining regions as will bring out both men and means for their spiritual culture.

May I beg your prayers, and those of my brethren of the Committee, both for my personal safety and for the blessing of God upon the labors now imposed upon me by the duties of my high office. In view of their magnitude and importance, I can not but ask: "Who is sufficient for these things?" The comfort is, that though weak enough myself, "I can do all things through Christ, which strengtheneth me."

P. S.—I shall take Mrs. Talbot as far as Denver, where she will remain with friends while I go to Nevada.

CALIFORNIA.

Oakland—Rev. B. Akerly.

THE earliest effort to establish the Church in this city was made, in June, 1852, by Dr. Matthew Carter, at whose residence some four or five persons assembled upon each Lord's Day, and worshiped according to the rites of the Protestant Episcopal Church. These services continued, steadily, until September of the same year, and were then discontinued, owing to sickness in the only other family which attended—that of Mr. E. A. Süwerkrop.

After efforts were made by several clergymen of the Church, down to April, 1857, at which time the Rev. J. W. Capen, who had steadily officiated for one year, resigned his charge.

The disappointments and discouragements continued upon the frequent change of pastors, and the as frequent discontinuance of public worship, caused indifference, and almost despair, to possess the many. So decided was the belief of most persons, that another attempt, for the present, to establish the church would be really detrimental to its best interest, that, in February, 1858, it required the earnest persuasions of our Right Rev. Father, Bishop Kip, as also those of the Rev. S. C. Thrall, before they could be induced to call another rector. March, 1858, the present incumbent entered upon his duties; and at first it would appear as though he was not destined to remain long. Owing to sickness in his family, it was two months before he could make his permanent abode in the parish. In the meantime, fear had taken possession of the minds of some, that they had been too

hasty. Upon the fourth Sunday, the new pastor was informed, that "as he had a sickly wife, it was the unanimous opinion he had better not come to this people." The warden, who was thus nervously sensitive, was assured that his fears were misplaced fears, having no foundation in fact; and that the sickness so much dreaded by the parishioners, as likely to center all the attention of their pastor upon his own family, was but temporary. Had it been otherwise, your missionary, having put his hand to the plow, did not purpose to look back; nor had he any disposition to be driven from the field.

It has been related in a former report, that the congregation, in March, 1858, numbering from fifteen to twenty, had somewhat increased by the month of May, as to warrant moving from the school-house to a room twenty-four feet by fifty feet, fitted up for the purpose of public worship, at a cost of seventy-five dollars. The room presented somewhat of a church appearance—very unpretending indeed, and very primitive. In this room they continued to worship till January, 1860, numbering from fifty to seventy-five persons, according to the state of the weather. During the fall of 1859, a successful effort was made to erect a house of worship. The building is thirty feet by sixty feet; chancel twelve feet by fourteen feet; open equilateral roof, projecting two feet beyond the walls; the principal timbers showing; outside boarding placed vertically, with the joints battened; painted externally of a brown color, and sanded, to resemble freestone—an old English country church, seating two hundred persons. The entire cost, including a half-block of land two hundred feet by one hundred and fifty feet, was three thousand five hundred dollars. No very large sum this, yet it is a building pleasing to the eye; severely simple, beautiful in its simplicity, and unmistakably a temple intended for the worship of Almighty God. It is also another of the many hundred instances in America of what woman can do. Humanly speaking, no church-edifice would have been erected at Oakland, for many years, had not God given to the workwomen of unwavering faith, earnest zeal and indomitable perseverance. In the alone presence of the workmen, woman laid the corner-stone. That corner-stone will one day reveal the names and the efforts of all who gave a helping hand in the construction of this temple.

Oakland is but a suburb of San Francisco, and like all suburban places, subject to frequent changes in its inhabitants. The summer months give a congregation of about one hundred and fifty; the winter, some seventy-five to one hundred. The past winter has been unusually severe, the weather extraordinarily cold, with a most unusual amount of rain. Oakland, on account of its sandy soil, has not been flooded, yet the earth is perfectly saturated with water, and all roads from the city have been impassable. Communication with the surrounding country has, within a few days, become a possibility. The congregations, from these causes, have been very small during the winter. Your missionary feels no way discouraged; he has labored twenty years in the Christian ministry, and always been engaged in work like the present. The unhappy condition, from floods, of all the agricultural portions of California, has raised the necessities of life to almost famine prices. To the kind and Christian charity of the parishioners of St. John's Church, Oakland, myself and family are indebted for food and clothing, not otherwise to have been obtained, except upon credit.

OREGON.

Salem — Rev. J. W. R. Sellwood.

In January, I wrote you a report of what I had been doing. Now, as then, the all-absorbing topic is gold! Many an individual has lost his life the past winter in going or returning from the mines, by reason of the intense cold; others have had their limbs amputated, on account of being so badly frozen. There is a constant stream of human beings, accompanied with their pack-animals, passing through this place every day; and such is the thirst for gold, that I fully believe I am within the bounds of truth when I say, that every third man in Salem will leave for the mines this spring. You know what it is to be on the tip-toe of excitement, by being in the midst of an awful civil war. We on the far-off Pacific hear not a sound of hostile cannon, the shouts of victory, or the groans of the dying warrior. Again and again the wave of the fierce combatants reaches us; but

ere it arrives, it loses its power. Not so with the thirst, the madness after the shining dust. The mind of man is kept strung to the highest pitch on the things of sight and sense, so that there is no time to think or act for eternity. Such a country of turmoil and drifting of young men, without a home or friends, was probably never before seen in this transitory world.

These insane gold-hunts have become a serious evil of the country; the suddenness with which they spring up, and the furor with which they rage, are almost a bar to any kind of enterprise requiring the labor of any but one's self. The farmer sows his crop, and perchance harvest-time finds the country half-depopulated by a gold excitement, and he unable to "reap where he has sown." The contractor lays his plans, and enters into his engagements during a lull which follows the explosion of one of the humbugs, perhaps to find the time for their execution and fulfillment with a fresh one upon the country, which has doubled or trebled the price of materials, and advanced the cost of labor in like proportion, if not rendered it impossible to be obtained. And so it is with every other species of business. I suppose there is no remedy but to wait; time and population may cure the evil.

My routine of services are much the same as when I wrote in January. Our Sunday-school is held every Sunday afternoon; there are on the list twenty scholars, under the care of two teachers, beside myself. But the average actual attendants upon the school during the winter have been about ten. At the close of the Sunday-school, a Bible-class meets, made up principally of the teachers and larger members of the Sunday-school, and conducted by myself, which I trust is the means of much edification in the knowledge and faith of the Gospel.

Our winter has been a severe one; quite a number of showers of snow and hail to-day; three fourths of the cattle and sheep in this valley, and east of the mountains, have died from starvation.

WE are glad to lay before the readers of THE SPIRIT OF MISSIONS the following Pastoral Letter of the Rt. Rev. T. F. Scott, D.D., Missionary Bishop of Oregon and

Washington Territory, which we take from the *Oregon Churchman*.

DEAR BRETHREN: As your chief Pastor, under Christ, I salute you affectionately in him as we enter upon a New Year; beseeching him to multiply grace, mercy, and peace upon you and your families; to prolong your lives, to preserve your health, and to prosper you in all your lawful vocations.

As we review the year just closed, we no doubt find much to reprove in our life, and much to bewail in our spirit. "We have followed too much the devices and desires of our own hearts." We have not, with singleness of heart as we should, sought to glorify God in all things, by promoting his kingdom and glory upon earth, and by growing in grace and in the knowledge of Christ. Over all this let us truly repent, and resolve afresh that, by the grace of God assisting us, we will be more diligent for the future in our Christian life and calling; more frequent and fervent in prayers, and in our attendance upon all the means of grace, and more faithful in every good work for Christ, and the Church which is his body.

Consider then, first of all, what it is to be a Christian, a true follower of the blessed Jesus. You learn this, not only in the New Testament, which I trust you daily and prayerfully read, but in the offices for baptism and confirmation, which contain a beautiful and truthful summary of the Christian profession which you have all made with your own mouth and consent. Ponder this frequently and solemnly, and let its attainment be the main object of your daily care and effort, until you reach "the fullness of the stature of a perfect man in Christ." Renounce heartily and entirely whatever is contrary to it, and follow diligently whatever tends to strengthen and promote its growth. Set continually before you the example of the gentle and holy Jesus, and seek for nothing less than to be like him. In this way, you will realize the blessing sought at your confirmation, that you "might continue Christ's forever, and daily increase in his Holy Spirit more and more, until you come to his everlasting kingdom."

Consider, again, your position and duty as members of Christ's body, the Church. You are to cherish towards your brethren, and to cultivate among them, the Christian affections of love, of gentleness, of forbear-

ance, being ever ready to sympathize in their joys and sorrows, and to aid them in their trials. It pertains to our Christian brotherhood, to "the communion of saints," to be thoughtful of each other's welfare and happiness, and to assist each other in the spiritual life, by prayer, by words of comfort and encouragement. Beware of vain glory and envy. Whether in the quiet walks of social life, or the intercourse of business; whether in professional engagements or political competition, never forget that you are Christians, and brethren; nor indulge in word or deed calculated to tarnish these fair names, or to awaken unholy memories as you kneel together at the Lord's Supper.

Remember in this connection, your Pastors who minister for you in spiritual things. They are your servants for Christ's sake, and St. Paul enjoins you "to esteem them very highly in love for their work's sake." Bear kindly with their infirmities, for they are but men. Pray for them that God will make them able ministers of the New Testament. Encourage them by ready attendance upon their ministrations, and a cordial support and coöperation in all their efforts and plans for doing good. Honor them in your families, and teach your children to show them reverence. Be thoughtful and liberal for their temporal support, for they are worthy of their wages. Be their friends, and seek their counsel as spiritual pastors. If you thus honor and sustain the Pastoral office, it will prove a rich and lasting blessing to yourselves, to your families, and to the Church.

You should take a lively and active interest in every thing pertaining to the prosperity of your parish. The Church's prosperity is, like domestic happiness, made up of many little things. Every one has something to do, and should do that something promptly, not waiting for others to move first. The church building and grounds, the minister's stipend, the Sunday-school, the music, etc., need constant attention. Those without are readily attracted by a united and active parish, however small. It will be sure to grow, for the Lord will smile upon it.

Nor let your care and interest be bounded by your individual parishes. In the providence of God we have a still nobler work confided to our hands—the building up of a diocese, or rather of dioceses, for the territory now forming my episcopal jurisdiction is, at a coming day, to consti-

tute many. Thus far we have been struggling, like pioneer immigrants, each to secure a home. But now we must found a commonwealth. And from this forward we shall promote our local growth and prosperity all the more by the generous support of all that pertains to our social organization and growth as a branch of the Catholic Church. I take it for granted that you have full faith in the divine constitution of the Church, and in the promised presence and blessing of its glorified Head until the end of time. To extend the kingdom of God, and through it, the life-giving power of the Gospel, is at once the duty and privilege of every true member of that body.

Toward this future growth, we have planted three small seeds, besides our local church beginnings, viz., our two Diocesan Schools, and our Church Paper. Each of these is capable of being made an important auxiliary in carrying forward our general work. Upon this I need not dwell. Several of you have expressed to me your regret that there are not schools, other than those under Romish influence, constituted as Christian families, to which your children, especially your daughters, might be confided for proper education and nurture. This want is now supplied so far as our schools can supply it. These should have your support and coöperation, that they may be efficient for good, not only for your own families but for others also. To our boys' school we look for the future training of such as are hereafter to become ministers of the Word and Sacraments. Seek then for these institutions, not only patronage, but the renewing grace of the Holy Spirit, that their pupils may become Christians in deed, and faithful servants of their generation.

As the "CHURCHMAN" is designed not only to promote personal piety, and social peace and good-will, but also to give correct ideas of the Church and of its usages, it is deserving of the support and encouragement of all our people. It may also be a medium of intercourse and encouragement, scattered and struggling as they are in the midst of so much that is dark and disheartening even to the Christian.

Brethren, we have fallen upon days of peculiar trial to our faith and charity. So much the more should we take unto us the whole armor of God. We can not do otherwise than feel a profound interest in the bloody struggle now convulsing our country. But whatever the stern de-

mands of duty and truth may be, or whatever our individual opinions may be as to the merits of this controversy, nothing can justify bitter words, an uncharitable spirit, or rancorous hatred. In the true spirit of the Gospel of peace let us meet every event which may happen. This will bring good out of evil. In the fierce strife of selfish passion which such a crisis is sure to develop, let your whole temper and every word be on the side of truth and charity. This alone will bring peace at last, by whatever course it may be reached, and will entail no bitter memories to blast the future.

Added to this source of excitement, we are now intensely agitated by the recent discovery of rich and extensive gold-mines within our borders. All eyes are turned to this new land of promise. Now, while it is proper that the product of these mines be sought and added to our means of temporal prosperity, the fear is that every thing else will be forgotten in an insane haste to be rich. Home and family, schools and churches, Sundays, and sacraments all are likely to be sacrificed in the wild rush. Against these evils I desire to warn you.

There are things of more value than gold. You may make sacrifices in order to go to the mines which no possible success can repay. The dilapidations of home, which years may not restore; the neglect of children, which no time can repair; spiritual decay and deadness, perhaps total apostasy—these are hazards not to be lightly incurred. But should any after all deem it proper to go, let me beseech you not to forget your spiritual interests, your Christian calling. Beware of covetousness. Beware of the seductions of gain and of evil associations. Carry your Bible and Prayer-Book with you, and daily hold converse with them. Sanctify the Lord's Day, and, if possible, unite in public worship. In the absence of a clergyman, the Prayer-Book furnishes the means of worship and edification to all.

Upon some of you, the recent disastrous flood has borne heavily, while some were saved, almost as by miracle, from a watery grave. For this merciful deliverance, I join you in devout thanksgiving to God; beseeching him to give to all patience and resignation under their sufferings and losses; to raise them up sympathizing friends in their trials, and to prosper their pious diligence in returning comfort and

prosperity. Let us all learn from this event how slender is our tenure of all our worldly possessions, yea, of life itself; and let us be more diligent in laying up spiritual riches, enduring treasures, far beyond the reach of all earthly casualties.

"And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." "Only let your conversation be as it becometh the Gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the Gospel."

With hearty good will, however unworthy, your servant and brother in Christ,
THOMAS F. SCOTT.

Champoeg and Butteville — Rev. S. M. Fackler.

I have not yet found it practicable to make arrangements to spend the summer in the mining regions, but keep it in view. You have heard from the Bishop that Champoeg is destroyed—not a house left. This is a great loss to us, as we had a favorable beginning there. Nearly all our communicants lived there and near. It is not likely that the place will ever be rebuilt. It was quite remarkable that there was no loss of life, as the houses were swept off in the night, and men, women and children had to be taken in two small boats at several trips, across a very rapid current, to the high land about a third of a mile distant. The night was pitch dark, and nearly the whole distance the boats had to pass, was filled with drift-wood; many of the fir-logs being two hundred feet long. The school-house, which Mr. Newell, one of the first settlers here, had kindly given to us, and which we have used so long as a place of worship, went off to the tolling of its own bell. I had hoped that the bell would be found, but as yet nothing has been heard of it. The houses near the bank of the river went down the main stream, but those back went down an open space, between the timber on the river-bank and the high land, and were broken and mangled with such a mass of drift-wood that but little of any value has been saved from the wreck. If the bell is found, it will be

convenient for the church in Butteville, where one is much needed.

Butteville is three miles below the site of Champoeg, and is on much higher ground. The new church was not much damaged, though the water was five inches deep on the floor. The demonstration of the fact that this place is not liable to serious damage from any probable flood in the river, gives it a new importance that will manifest itself in time. I think it desirable that we hold our ground here. Ours is now the only place of worship in the village, the Methodists having lately sold the house they built some years ago. Yet there is but little to encourage in the present state of things. I always considered this place as secondary to Champoeg. We have no parish organization, no communicants in the village, and but little interest is manifested on the part of the few families there. When the weather is good, so that our friends a few miles distant can attend, the congregation is pretty good; but when I have to depend on the village alone, it is very uncertain. This state of things is very undesirable. It may be that we are now at the lowest degree of depression, and that a favorable change will occur. I will do all I can in doctrine, deed, and prayer, for this end. The past year has been to me one of great grief. I have had much sickness in my family. For weeks my infant child lay at the point of death; and in November my beloved daughter died in her eleventh year. She was baptized by the Rev. William Richmond, our first missionary, a few days after he reached Oregon.

Since the high-water, in the first week of December, we have had the hardest winter any white man has ever known here; and this has caused a far greater loss in stock of all kinds. Much dependence is always put on the outside range for the cattle in the winter season, or on the grass in inclosed pastures, and comparatively little care is taken for any other way of feeding. We had a hard frost, January 1st. A few days after a heavy snow, which remained on the ground for more than two months, in this valley of the Willamette, and for a longer period in other parts of the State. In some parts, as in the country east of the Cascade mountains, provender could not be had, and here the choice was, loss of stock or great outlay for grain, for what hay and straw had been saved was soon consumed.

Beside all this, there is now another "rush to the mines," that upsets all plans, and prevents all calculations as to the future. The new mines on Salmon river, about midway between the Cascade range and the Rocky mountains, are rich, but whether extensive enough to meet the wants of the thousands who are gone and going, remains to be seen. The bad weather still continues, and this may discourage some of our farmers from going, or may increase the number through despair of getting in a spring crop.

We hope for more favorable times. At

present I have service only at Butteville, with a small Sunday-school in the afternoon; and up to this time so stormy has been the season, nothing has been practicable at other points. What will be the arrangements for the summer I can not say.

A little fund of twenty-five dollars, from Champocg, at different communion seasons, which I have saved, hoping to use it in the church-building, which was talked of so long, I now appropriate to the funds of the Domestic Committee.

ACKNOWLEDGMENTS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from May 15th to June 15th, 1862.

| | | | | | | | |
|---------------------------------------|--------|----------|--|------------------------------------------|-------------|---------|--|
| Maine. | | | | Mt. Holly—St. Andrew's Fem. Miss. | | | |
| Bangor—Miss S. L. Bryant, for Bp. | | | | Soc..... | \$30 00 | | |
| Whipple,..... | \$3 00 | | | Van Vorst—Grace,..... | 16 13 | \$73 13 | |
| Vermont. | | | | Pennsylvania. | | | |
| Norwich—St. Andrew's, | 1 65 | | | Belleville—St. John's,..... | 9 00 | | |
| Massachusetts. | | | | Philadelphia—"An old Churchman," | 100 00 | 109 00 | |
| Boston—St. Paul's,..... | 10 00 | | | Delaware. | | | |
| Cambridge—Christ, Gen'l, \$85; for | | | | New-Castle—Immanuel,..... | | 27 56 | |
| Bp. Kemper, \$5,..... | 90 00 | \$100 00 | | Maryland. | | | |
| Rhode-Island. | | | | Baltimore—St. Peter's S. S.,..... | 100 00 | | |
| Newport—Trinity, Mrs. E. King, Sp'l | | | | D. C., Georgetown—St. John's,..... | 75 00 | | |
| for Bp. Whipple,..... | 20 00 | | | Queen Anne's Co.—St. Paul's, a Lady, | 1 00 | | |
| Providence—Redeemer,..... | 39 51 | 59 51 | | Talbot Co.—St. Peter's Par., Christ, | 30 00 | | |
| Connecticut. | | | | Upper Marlboro'.—Trinity,..... | 3 00 | 209 00 | |
| Bridgeport—St. John's, Gen'l, \$33; | | | | Illinois. | | | |
| Mining Dist., \$2,..... | 35 00 | | | Kewanee—St. Paul's,..... | | 8 00 | |
| Fair-Haven—St. James', G. Hults, | | | | Kentucky. | | | |
| Esq.,..... | 2 00 | | | Jefferson Co.—St. Matthew's,..... | | 15 40 | |
| Litchfield—St. Michael's,..... | 26 11 | | | Michigan. | | | |
| New-Haven—St. Paul's,..... | 100 00 | | | Port Huron—Grace, for Mining Dist., | | 12 47 | |
| " Trinity,..... | 64 54 | | | Indiana. | | | |
| Portland—Trinity,..... | 20 00 | | | Indianapolis—Christ, \$55; S. S., \$45, | 100 00 | | |
| Weston—Emmanuel, a Thank-off'ing, | 3 00 | | | Worthington—St. Matthew's,..... | 3 00 | 103 00 | |
| Wilton—St. Matthew's S. S., for Bp. | | | | Minnesota. | | | |
| Whipple's Miss.,..... | 10 00 | 260 65 | | Hastings—St. Luke's,..... | 8 00 | | |
| New-York. | | | | Minneapolis—Gethsemane,..... | 35 00 | | |
| Bedford—Anonymous,..... | 5 00 | | | North-Minneapolis—St. Mark's,.... | 5 00 | | |
| Burnt Hills—Calvary,..... | 2 14 | | | St. Anthony—Holy Trinity,..... | 4 50 | 52 50 | |
| Charlton—St. Paul's, Mrs. M.,..... | 1 00 | | | Miscellaneous. | | | |
| Cooperstown—Christ, a Lady,..... | 5 00 | | | New-York—Mr. R. Peck and Mr. Row- | | | |
| Haverstraw—Trinity S. S., Infant | | | | lier, for St. Paul's, Winona, Minn., | | 20 00 | |
| Class, for Rev. Dr. Breck's Miss., | 10 00 | | | Total,..... | \$1,162 09 | | |
| New-York—Trinity, "U," Whitson- | | | | Amount previously acknowledged,.... | 28,111 11 | | |
| day offering,..... | 6 00 | | | Total from Oct. 1st,..... | \$29,273 20 | | |
| Rondout—Holy Spirit,..... | 10 48 | | | | | | |
| Sag Harbor—Christ,..... | 6 30 | 45 92 | | | | | |
| Western New-York. | | | | | | | |
| Oxford—St. Paul's, a Parishioner,.... | 20 00 | | | | | | |
| Rochester—St. Luke's,..... | 36 00 | 56 00 | | | | | |
| New-Jersey. | | | | | | | |
| Camden—St. Paul's, Gen'l, \$27; Bp. | | | | | | | |
| Whipple's Miss., \$5,..... | 32 00 | | | | | | |

FOREIGN MISSIONS

OF THE

Protestant Episcopal Church.

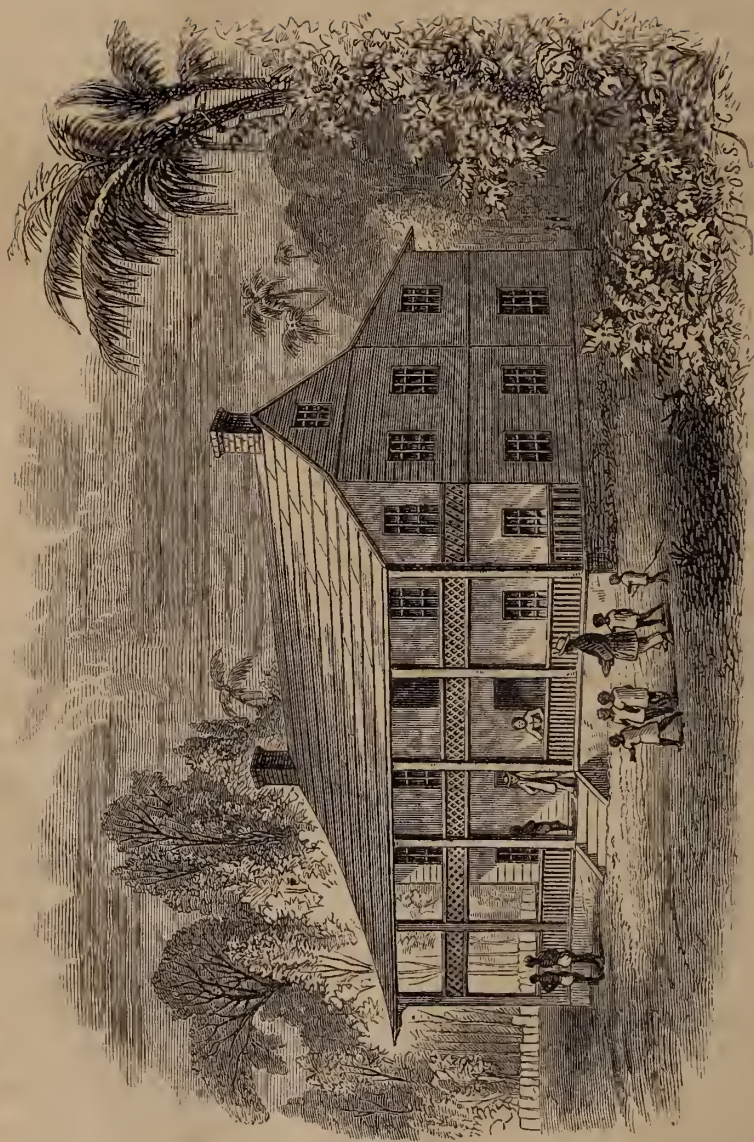
JULY, 1862.

OUR AFRICAN MISSION.

WE have before taken occasion to remark, that among the most pleasing and satisfactory evidences of real progress and of substantial growth in the Mission in Africa, is that furnished by the reports and doings of the Missionary Convocations which are held from time to time in various parts of the Mission.

The last mail brings us an account of their Easter Convocation, and we think we can not do better than to devote space to full particulars concerning the same. The interest of the occasion was heightened by the Ordination Services held on Easter-Day, at which time Mr. J. G. Auer, whose connection with our Mission was mentioned in our May number, and Mr. Thomas Toomey, were ordained.

Mr. Auer, as stated in our last number, has been put in charge of Bohlen Station, sixty or seventy miles up the Cavalla River. A native catechist, Thomas C. Brownell, has for three years or more resided near the present mission premises. No ordained missionary, however, was stationed there until about eighteen months ago, when the Rev. Mr. Messenger and Mrs. Messenger removed to Bohlen. A mission-house had previously been partially built under the supervision of Mr. Messenger. On the removal there of himself and Mrs. Messenger, the unfinished state of the building subjected them to great exposure, and as their health had before become enfeebled during their residence on the coast, they became sick, and were forced to leave.



MISSION-HOUSE AT FOHLEN, WEST AFRICA.

We publish, herewith, a cut of the Mission building at Bohlen; the article which was intended to be inserted with it, referred to in the June number, has not come to hand.

Several of the following communications make mention of this interesting station :

Our Easter Convocation.

COMMUNICATION FROM BISHOP PAYNE.

"In the multitude of counsellors there is safety." (Proverbs 11: 14.)

"They were all with one consent in one place." (Acts 11: 10.)

"And the apostles and elders came together to consider of this matter." (Acts 15: 16.)

"And being let go, they went back to their own company and reported all that the chief priests and elders had said unto them." (Acts 4: 23.)

"And when they had come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith to the Gentiles." (Acts 14: 27.)

Meeting together implies common interest in some common object. And where this common interest is felt, coming together secures the wisdom and strength of all assembled.

Christians, above all others, have an object of common interest, and of transcendent importance. No wonder that from the beginning they have been wont thus to meet, and talk, and sing and pray, in reference to "the things pertaining to the kingdom of God." They have been made to realize the fact and the blessings of unity, and sing:

"We share our mutual woes,
Our mutual burdens bear,
And often for each other flows
The sympathizing tear.

"Our souls by love together knit,
Cemented, joined in one,
One hope, one heart, one mind, one voice,
Is heaven on earth begun."

Thus too, while recounting God's dealings with them, they are made to feel "strong in the Lord and in the power of his might," and to go forth to labor with more earnestness in his blessed cause. The members of the Cape Palmas Convocation, which met in St. Mark's Church on Good-Friday, all had prayed, we believe, that the Holy Spirit might be with us.

And he was with us. A spirit of lov-

ingkindness pervaded all our deliberations, and earnest faith and zeal and sound evangelical teaching pervaded all the sermons and exhortations. The Convocation sermon was preached by Rev. J. K. Wilcox, of Fishtown, from the words: "To you is the word of salvation sent."

The Lord's Supper was administered as usual. At night the Missionary meeting was held, as related in another place. On Saturday, at the business meeting, as an evidence of brotherly love toward the congregation of St. Andrew's, Bassa Cove, whose esteemed minister, Rev. Mr. Thompson was present, the collection of the previous evening was appropriated to the school-house and chapel, in course of erection at that place.

All were made to rejoice in the services of this Easter-Day. At the Asylum it was ushered in "very early in the morning," when the girls commenced appropriate hymns and chants with,

"Mary to the Saviour's tomb
Hastened at the early dawn."

Sweet incense to the glorified Saviour, no less precious than the perfume with which love sought to embalm his sleeping body!

The church, holding three hundred at least, was crowded. The candidates for orders, suitably apparelled, sat in front of the chancel.

Easter services seemed never more beautiful. God gave his servant, who preached the ordination sermon, grace to open his mouth boldly to preach his gospel, and to charge faithfully those about to be admitted to the holy ministry. And when the Bishop, after the ordination, kneeled, with three African and three foreign clergymen, around the communion-table, his heart, with many others, overflowed with joy.

In the afternoon, a full congregation again assembled to hear a sermon from Rev. Thomas J. Thompson—a young man reared in their midst, deservedly beloved here and elsewhere.

At night we held the concluding serv-

ices of our Convocation. Rev. G. W. Gibson preached a most suitable and impressive sermon from the words: "And the children of Israel saw the face of Moses shine; and the skin of Moses' face shone; and Moses put the vail upon his face again until he went in to speak with him."

The ministry, catechists, Christians, governors, literature—ay, all persons and all things—must be humbled, sanctified by communion with God, to be prepared for God's work.

In conclusion, the Bishop could but call upon all to return thanks with him, that, in answer to their united prayers, God had been present with ministers and people during the Easter Convocation.

Services were held on Monday and Tuesday evening, when Rev. J. G. Auer and Rev. T. Toomey, the newly ordained, preached.

FURTHER PARTICULARS.

At the meeting of the Cape Palmas Convocation on the 17th, 20th ult., Rev. G. W. Gibson, of Monrovia, and Rev. Thomas J. Thompson, from Bassa Cove, being present, together with the Bishop and missionaries at Cape Palmas, it was determined to form a General Convocation of all the missionaries, canonically resident in Liberia and parts adjacent, to meet once in two years. The mission field, under the jurisdiction of the Bishop at Cape Palmas and parts adjacent, was divided into five missionary districts, with its superintendent missionary, missionaries, catechists, and teachers.

In the Convocation a representation of one layman from each organized church, and of not more than four catechists or

teachers from missionary disticts, is allowed.

A course of study and qualifications, to be prepared by the Bishop and standing committee, was determined upon for catechists and teachers.

MISSIONARY MEETING.

The usual missionary meeting of the Cape Palmas Convocation was held in St. Mark's on Thursday, 17th of April. There were present the Bishop, Rev. C. C. Hoffman, Rev. J. G. Auer, Rev. Messrs. Wilcox and Jones, and Rev. Messrs. Gibson and Thompson, of Monrovia and Bassa Cove, of catechists and teachers, Messrs. Toomey, Harris, Seton, Potter, J. B. Yates, John Farr, James Bayard, Charles Morgan, Francis Hoskins, and some others. Addresses and reports occupied the very well attended meeting until eleven o'clock at night. Love and peace and faith pervaded the addresses.

A collection of about ten dollars was taken up, which, by a resolution of the Convocation on the following day, was appropriated toward the school-house now in course of erection at Bassa Cove.

ORDINATION.

On Easter Sunday, in St. Mark's Church, Cape Palmas, Mr. J. G. Auer, (late of the Basle Mission on the Gold Coast,) and Thomas Toomey, were admitted to the order of deacons. On the same occasion, Rev. Thomas J. Thompson, of Bassa Cove, and Rev. J. G. Auer, were admitted to the order of Priests.

The sermon was preached by Rev. C. C. Hoffman. St. Mark's Church was filled.

The following Reports were presented to the Convocation :

Report of Rev. C. C. Hoffman.

The Superintendent of Cape Palmas and Out-Stations respectfully reports :

That during the last three months his health has been extremely bad, while his duties have been increased by those connected with the office of Mission Treasurer, to which, from necessity, he was appointed at the beginning of the year.

The stations under his charge, therefore, have been less frequently visited, and as far as his personal presence and examination conduced to their prosperity, they have suffered. Accounts have been stated-

ly received by him from those in charge of the stations, from which we have learned their state, sometimes to be grieved, sometimes to rejoice. While endeavoring to make a general review, we shall learn particulars from special reports of those in charge.

St. Mark's Church.—In the temporal affairs of this church, we have to notice with pleasure the fact, that it is out of debt; about \$800 having been raised during the last year from friends abroad or in the parish, for its liquidation. We now begin fresh, and hope with the Lord's blessing to finish the tower and steeple,

and plaster the new part of the church during the year.

Our graveyard has at last been inclosed by a substantial fence, and we hope by the close of the year this spot of ground will be well cleaned, and properly laid out.

Would that I could speak favorably of the spiritual condition of the church. Missionary contributions have fallen off, and missionary interest seems to have decreased, and a want of zeal is manifested among many who should be *actively at work*; not for me or themselves, but for Him whom they profess to serve, Jesus; they should be at work in the Sunday-school, in the parish, and among the natives. Where this zeal is wanting, they themselves suffer, and the heart of the pastor is grieved and his hands are weakened, and the Lord withholds his blessing.

During the season of Lent, I have had the assistance of Rev. Mr. Wilcox, who has efficiently aided me in the services of the church, among the natives and in the parish.

STATISTICS.

| | |
|----------------------------------|---|
| Baptisms, native adults, | 5 |
| “ “ infants, | 2 |
| Deaths, “ adults, | 1 |
| Colonists, | 1 |

| | |
|---------------------------------------|-------|
| Sunday-School Anniversary, Dec. | |
| 31st, Contributions of children, \$21 | 71 |
| Since, | 2 24 |
| Church Missionary Society, . . . | 13 79 |
| Ams, | 3 18 |
| Sunday-School, Male Society, . . . | 0 25 |
| “ “ Female, “ | 0 20 |
| “ “ Infant, “ | 0 36 |

The Parish-school continues under Miss Norris, with about twenty-five scholars.

This has become self-supporting.

Orphan Asylum, thirteen scholars, five day, eighteen in all. The children have manifested in daily behavior a disposition to be faithful, very satisfactory to us.

Three are applicants for confirmation.

A change has become necessary in the school department, and we hope shortly to make arrangements for a new teacher. One new scholar has been received, and our prospects are now favorable for gradually increasing our numbers.

Hoffman Station.—We praise God that we have no case of backsliding or unfaithfulness to report of this station. We are, partly from private funds, erecting a new house for one of the Catechists. The school is small, only eleven, including day-

scholars, but two of the older boys attend the High school at Mt. Vaughan, and two are doing well at trades. Two, alas! have foolishly and wickedly run off.

Very few from the heathen towns attend services—chiefly from the fact of their residing on their rice-farms.

Rocktown.—This station has again been placed under the immediate care of Mr. Toomey, who early in the year returned from the United States.

Fishtown.—Rev. Mr. Wilcox will report particularly of this station. To both of these stations I have not been able to make more than one visit, since last Convocation, owing to the poor state of my health.

Spring Hill.—Like the stations to the windward, has been seldom visited, but Mr. Farr has constantly made favorable reports of the intelligence and advancement of his scholars.

Great is the responsibility that now rests on our Liberian and native Christians, whether teachers or catechists or simply members of the church. With them very much depends the prosperity of the church.

Let them show a coldness and indifference to the work of Christ, and our hearts, already burdened with many cares, will be saddened, our hands weakened.

On the other hand, let each come up to his duty, hold up the hands of those appointed over them in holy things, and our heaviest burdens will be light, and our heart will rejoice, and God will be glorified.

Fishtown—Report of Rev. J. K. Wilcox.

I have been occupied for the last three months, in assisting the Rev. Mr. Hoffman, in his duties at Cape Palmas.

I have however, been able to give my station (Fishtown) a semi-monthly visit, finding Daniel Taylor, the interpreter, still carrying on the work.

The late difficulty at Fishtown is not yet settled. “War, war! Let us fight!” is the cry now from both parties, rendering it very difficult for the missionary to get a congregation, the natives being always on watch.

We trust this state of things will not long exist.

The Sunday-school is still kept up. Divine service is held as usual on Sabbath with the Christians.

We trust the time is not far off when

all these difficulties shall be removed, and when the blessed Gospel of Christ shall have free course and be glorified.

Report of Mr. J. B. Yates.

Time, in its rapid flight, has brought us again to another convocation.

Thankful should we be to the Giver of every good and perfect gift, that we his servants are blessed with health and strength to continue faithfully in the good work that we have undertaken. It is grievous for me to report that we have had the painful duty to dismiss from the High School three of the advanced scholars, two in December last, and one in February. There are now six beneficiaries in school, three boarding and thirteen day scholars, making a sum total of twenty-two scholars. The day-scholars, I am sorry to say, are not punctual. I am sorry to say, that on account of having to dismiss three of the advanced scholars, I am not able to report any higher studies pursued than those reported last. The scholars seem to appreciate the advantages given them, and are improving. Their health is good.

I am happy also to report that the coffee-trees are in a good condition, the grass being cut, and a majority of the trees topped.

I have delivered to Rev. C. C. Hoffman, as treasurer of the mission, seventy-three pounds of picked and dried coffee.

Rocktown—Report of Mr. Toomey.

The undersigned begs leave to report, that he took charge of Rocktown Station, as catechist, on the 15th of last February, after his return from the United States. He found at that station Mr. G. T. Bedell, who was then and is yet teaching school, as well as aiding in the religious services at the mission-house, and visiting and conversing on religious subjects with his people. Since his return, owing to the farms being so near the town, he has not been able to do much in the way of instructing the people. Old and young go to the farms early in the morning and return late at night, which leaves the towns during the day entirely deserted.

Lately, so far as he can observe, the

communicants connected with this station lead a satisfactory life.

There are ten communicants, and one suspended, making eleven in all. There is one candidate for the rite of confirmation, and one for baptism. There are in school three boarding-scholars, one of whom is a communicant, and three day-scholars.

Hoffman Station—Report of A. Potter.

As the teacher of the school at Hoffman Station, I report as follows:

First, blessed be the Lord whose merciful providence enables us to meet again for this purpose. In regard to my work of teaching, I should say that the attending of the school, and the duties annexed to it, I have endeavored to perform faithfully; and, moreover, I feel much encouraged for the advancement of the scholars in their studies. I shall likewise report that two scholars, T. R. Steele and R. Shirley, have left the school since the last of February. Both of them can nicely read and spell, especially Steele, who studied geography, grammar, philosophy, and other books, besides reading and spelling. Their leaving brought much disappointment. Another scholar, whose name is Albert Smedes, has been sick long, and unable to attend the school on account of his weakness and sleepiness. The number of the remaining scholars has decreased to eleven, out of which five are day-scholars.

The names of the scholars and their studies are as follows:

Newton Spear and Samuel J. Dennis, the first class, study Youth's Geography, Speller, Definer, Reading, Child's Question-Book, Natural Philosophy, History of the Greboes and its dictionary, and the Bible.

Second class, H. Montgomery, J. Pattison, and G. Wright, study two different kinds of Youth's Readers, Spelling, Grebo Primer, Catechism, Peep of Day.

The remaining classes, Luke Scott, J. Boyd, S. Bowman, C. H. Dennis, study First Reading-Book, Tower's First Reader. They study with the second class in Peep of Day.

My visitation in towns has not been regularly kept, during the absence of the people in rice-farms.

Spring-Hill—Report of Mr. John Farr.

Since the last Convocation the teacher has but little to report of the people of Half-Graway; the congregation in each town is rather smaller than the past term, owing to their staying and working on farms. But I am constantly casting the seed of life in some hearts, and looking to the Lord for them to spring up. May the Lord open their minds to see their danger, that they may flee to the Lord as their refuge.

The school under my charge is doing well. The scholars are both attentive to prayers and school; their behavior to me is very good, and they are also making much progress in their studies. Two boys are absent from the school on account of sickness.

I have not visited Pēdēbo since the last Convocation, but, however, I hope to continue my visits next term. Fellow-laborers, let us continually do this work faithfully, for the Lord shall certainly give the increase.

St. Mark's Hospital.

On Friday, 25th ult., being St. Mark's Day, there were held at Cape Palmas interesting services connected with the opening of St. Mark's Hospital. The managers of the institution having invited the attendance of sister societies in the county, at 10½ o'clock A.M. a very full congregation assembled in St. Mark's Church. Rev. Mr. Hoffman conducted the preliminary services, and the Bishop made the annual address. The argument of the address was, that doing good to the bodies of men, as it was one of the appointed signs of the divine mission of Christ, so it is, as it has ever been, one of the most conclusive signs and proof of Christ's presence in his Church.

The Bishop was followed by judge Drayton in a short address, enforcing especially from God's word kindness to the stranger.

A procession was then formed, under Dr. Fletcher, who acted as marshal of the day, and marched to the hospital. A short time was occupied in examining the building.

The company was then addressed by Rev. G. W. Gibson and Rev. Mr. Hoffman. To the latter, under God, Cape Palmas and Africa are chiefly indebted for this institution. Five years ago, on Easter

morning, God put the thought of it in his mind. Nearly six thousand dollars have now been raised and expended on it. And there it stands on the extremity of Cape Palmas, refreshed by the life-giving sea-breeze, to invite the suffering of all nations to the sympathies, attentions, and comforts of a Christian hospital. God bless it!

RECENT LETTERS FROM AFRICA.

Extract of a Letter from Bishop Payne.

CAVALLA, May 9th, 1862.

You will be pleased to learn that the members of the mission are enjoying more than the usual share of health, and quietly prosecuting their appropriate work. In this respect we can not but with grateful hearts contrast our case with that of the afflicted mission in China, and the even more afflicted Church in our native land. Our sympathies and prayers, I trust, are earnestly enlisted for the one and the other.

Rev. Mr. Auer, ordained deacon and priest at Easter, is now safely established at Bohlen, delighted with his work. Brother Hoffman left us yesterday, with some catechists, for a missionary tour through Nyambo. I propose a smaller one next week through Babo and part of Plato, (Taboo,) where their late war is at an end.

Letter from Rev. C. C. Hoffman.

CAVALLA, May 6th, 1862.

MY DEAR BRO.: I do not expect to be at Cape Palmas till mail-day, (16th,) too late to write you. I must, therefore, hastily send you a few lines from here. At a late meeting of our Convocation, the Bishop's jurisdiction was divided into missionary districts—five in all. 1. Monrovia; 2. Bassa and Sinoe; 3. Northern boundary of Maryland County to Cavalla, (mine;) 4. Cavalla to the southern boundary, (the Bishop's,)—both these running interior about fifty miles; 5. Bohlen as a centre, and parts surrounding. I am now on a visitation of my district, having left Cape Palmas yesterday with Mr. Harris and the Rev. Mr. Thompson, who is on a visit to us. We spent two hours at Spring Hill, took breakfast, and examined the scholars; preached in three Half-Graway towns, and were well received and listened to with

much attention. It was two o'clock when we reached our station at Graway, where we took dinner, and then preached in the three Graway towns, reaching Cavalla at evening. We had from twelve to seventy-five to attend our services at the different towns. With scarcely an exception, they evinced a very serious spirit, and the words spoken seemed to be with power. We look confidently to the Lord to make it fruitful. Visiting at the King's town last Saturday, a sick man sent for me, reminding me of a conversation I had had with him six months before, by the roadside. He listened most seriously now to all I said; told me the words of my previous conversation had not been forgotten—he still had them in his heart—and that he had observed the Sabbath from that day. A young man came on last Saturday evening to a native Christian in our village, saying he wanted to come and build his house at our station. It was true, he said, he had not before confessed his interest in religion, or been to me or the Christians to talk with them; but for more than a year he had felt God's word; that his delay was partly owing to his endeavors to persuade a friend to join him and come, but failing in his efforts, the word of God pressed him, and he was coming without his friend. He had three wives, but had determined to give up two. These cases comfort us, assuring us that our Father ever worketh, and that we are fellow-laborers with God.

Second Letter from Rev. C. C. Hoffman.

CAPE PALMAS, *May 15th*, 1862.

REV. AND DEAR BRO.: I returned yesterday from my missionary tour in the interior. God greatly blessed us. The particulars I must give you hereafter. Suffice it to say, that during our eight days' absence we traveled seventy-five miles, preached thirty-one times, to about one thousand six hundred and fifty people. We were well received and kindly welcomed every where, and with much attention the people listened to the word of God. Perhaps by the brig Ann, now in harbor, I will send you some of the greegrees that were given up. The call for teachers and Christian instructors was universal. Men rush to the battle-field, rush to death—thousands fall, and ten thousands follow to take their vacant places; but to extend the kingdom of Jesus, to deliver captive souls

and save immortal spirits, are there none coming yet? But our battle is the Lord's, and he can work by few as by many; yet he himself has taught us to pray the Father that he would send forth laborers into his harvest.

Mrs. Hoffman is not well, but God grants to our little daughter excellent health. All well at Cavalla by our letters to-day; also at Bohlen. My health improved on my journey.

With Christian affection, your brother in Christ.

Letter from Rev. J. G. Auer.

BOHLEN, *April*, 1862.

REV. AND DEAR SIR: God be praised. I am once more among my dear ones and on my place. All were well. Willie had again had a fit of severe fever, but it was over when I arrived.

The first night I slept at Gitětabo, the town opposite Vaughan's place.

At five A.M. we started, and arrived at five P.M. at Tebo. Kinckle was at Hidië with his sick wife. But his house was to be had.

Early on the third day we started, and arrived safely at Krekë and Bohlen. All things safe. Only one brass rod was stolen by the man that took them to Dima Lu, where I found fifty-nine instead of sixty. Kräbla must make palaver with him.

To-day was palaver and pay-time. I had, however, my first Grebo lesson from Mr. Brownell. Yesterday we had a fine congregation at Nitie in Kanema's house; they were very attentive. I had morning service in my house at seven A.M. Service in the town at ten; and evening service in the house again. Next Wednesday we begin our prayer-meetings, that shall by and by be changed into services with lectures.

I feel that I got my portion of blessing and refreshment from our Convocation and Ordination-time. And now, in God's name, forward!

To-day the ground for the school-house was cleared by the boys; to-morrow we shall begin to dig deep.

Some little improvements are added to the house daily. When you pray for us, pray also particularly that the Lord may soon open my mouth in the native language.

My heart is with you and yours. God bless you for all you have done to me. Much love to all.

CHINA.

Letter from Rev. D. D. Smith.

CHEEFOO, CHINA, *Feb. 26th, 1862.*

REV. AND DEAR BROTHER: It has been a very long time since I have written you concerning my work in this part of the country. Many reasons have combined to make me postpone sending you a letter—the chief among them being, that I was wholly engaged in learning this new dialect, and thus had nothing of any real interest besides to write about. I have always found it very difficult to acquire, with any great rapidity, this vast and almost interminable language; and the drudgery necessary to become master of it, or at least a sufficient amount to be of any use in preaching, has sometimes well nigh discouraged me. I am very glad now to say that I find myself gaining ground rapidly, and able to take a most interesting part with my other brethren in the great work that we have come to do.

Since the visit of the rebels, last October, and the distressing death of our dear brother, Parker, (of which you have had accounts from our Bishop,) Mrs. Smith and myself have quietly lived in our house at "Choo Kie"—a little village three and a half miles from the port of "Chefoo."

We had all the damages occasioned to our house by the rebels quickly repaired. We cleared out the mass of destruction which they left behind, and in one month after our flight were again comfortably settled for the winter. We were compelled to return to the same house, for it was too late in the fall to engage and fit up another. The associations, all reminding us of our dear friends, have been very painful and very hard to bear, but our heavenly Father has been very kind to us in permitting us to remain and find such an interesting field as this has since proved to us.

The winter has passed very pleasantly. It seems to have been the mildest known for several years. We have never had the thermometer down to zero, and but two real snow-storms, and the greatest depth of snow has been only eight inches. I am sure this has been a great blessing to the poor Chinese in this province; for the rebels, in their raid through the country, carried off nearly all the clothing. Many and many a family saved only that which they had on their backs—and when you

remember that the Chinese have no fires with which to warm themselves, as the foreigners have, you can imagine how precious to them is their clothing. We are rejoicing in the early opening of spring, which is just commencing, and very soon now the country will be as beautiful as we can wish to see. What a dreadful curse that so lovely a part of the world should be ravaged by such lawless creatures as the rebels.

The Chinese, through this whole province, have lately again been in great dread, apprehending another visitation from them. When the rebels retired last fall, to their quarters, on the Yellow river, they warned the people that in the spring they would come again and make a thorough sweeping of the country, promising to start on the 15th of the first month. Up to this time they have not come, but punctually on the day, the 15th, the poor villagers began to make movements for safety. Many went into the walled cities, and many more have come down to Chefoo, (or Yentai, which is the Chinese name of the port.) Last year the rebels were driven away by the French and English forces stationed there—otherwise that place also would have been sacked.

We held ourselves, also, in readiness, to make our escape before they should approach; and I had determined, when they should have advanced within one hundred miles of us, immediately to go into Yentai. All the rumors have proved false. We have heard, however, that the rebels did leave their winter quarters early in the first month, but were met by the Imperial general "Sung-Ko-Sin-Sing," and severely defeated. We may, perhaps, have no more trouble from them this year.

While the winter has been passing, I have been diligently at work—chiefly engaged with my teacher, studying the language.

I am very happy to be able to say that an interest seems to have been awakened among these people, especially in this very village. When we first came among them it was under most discouraging auspices. They refused us a house—and, when we had secured one, petitioned in a body through their chief men that we should not come. They appealed to the English Consul to prevent us, and finally threatened to kill the owner of the house. They persecuted him almost incessantly, for a long time. Now the whole state of feeling is changed. They were most

delighted when we returned last November, and now consider us their best friends.

I have now five or six persons whom I consider as applicants to enter the Church, or, as they express it, "enter the doctrine." Of this number are my teacher and two men servants, the remainder are persons, residents of this village. From Sunday to Sunday I have had this little class in my house, instructing them as well as I could with my imperfect speech. For several weeks I had only five, or at most six; lately the number has increased, and altogether without any invitation from me.

Last Sunday, most unexpectedly, more than thirty persons presented themselves. The room was so crowded that there was no space for more. It was a most delightful sight to me, and I was filled with gratitude. I endeavored, with the aid of my teacher, to keep them attentively listening, for more than an hour. It was the most gratifying thing that I have experienced since I have been in China, and now more than ever I yearn for the ability to expound the word of God's truth to them.

The case of my two servants, and one or two others, is very interesting. They seem to hunger and thirst for instruction, and are ready at any hour to listen to me. Of course they have received but a very little of the truth, but that little seems to have found a lodgment, and to have created a longing for more. May God grant to teach them by his Spirit.

I have been trying, lately, to make a translation of some prayers, and have succeeded so well that I have attempted the morning service in the Prayer-Book. The Shanghai version has been of incalculable help to me, for much of that needs only to be transposed into the dialect of this province. It will be long, perhaps, before we can use it among us as a church, but I take pleasure in trying to prepare it, that, when the time does come, we may have it ready. Oh! that the day when our Church might be numbered hundreds and thousands through this province, were at hand.

I met, recently, in a very old magazine, a letter from an aged missionary in China who died not long since, in which he uses language which, with the simple alteration of date, might well serve for the present time. That letter was written more than twenty years ago. He then felt the great importance of the work, and felt encour-

aged from signs around him, that the day of China's enlightenment, when the whole empire should be thrown open, was not far distant. We have hoped the same things ever since—and yet how slight, to all appearance, is the change!

We still need all the energy and force of the Church to be brought to bear on this heathen land. Would that God's people could be mighty in prayer for this vast nation, that God would be entreated for them.

I have been wishing for a co-laborer in this inviting field, and hoped to have one of the brethren from Shanghai to come and share with me, but the mission there is too short-handed to spare a single man.

This is a most interesting country. It is very beautiful, being mountainous, climate as fine as any I have ever known any where in the world.

The whole face of the country is thickly strewn with villages; and I suppose, in a single day's ride, a person could visit as many as thirty or forty. These villages are generally thickly settled—some of them, I suppose, having less than five or six hundred, and many containing five to ten thousand persons. Just think of all this field for missionary operations, and you may know how earnestly I pray for some one to come and bear a part in this precious work. I pray for a change in this most solicitous state of things. May God send it in his own good time, and gather in to himself a people out of this empire.

—••—
JAPAN.

Letter from Rev. C. M. Williams.

NAGASAKI, *January 10th*, 1862.

REV. AND DEAR BROTHER: The end of a year reminds me that it is necessary to send you a report. I heartily wish it could be an account of numerous admissions into the Church of Christ, "of such as shall be saved" in this land. But the time for such communications from Japan, has not yet, in the providence of God, arrived. We must be content still to labor on with patience, perseverance, and prayer, till He who is Lord of the harvest shall in his own good time, pour out the dew of his blessing, and enable us to gather the ripe sheaves into his garner.

Till then, reports must necessarily be short.

My time has, of course, been almost entirely occupied with study, and I hope some progress has been made, though in a language so difficult, of which there is neither dictionary nor grammar, and with indifferent teachers, it can not be other-wise than slow. As a beginning in the work of translation, I have rendered the Lord's Prayer, the Creed, and the Ten Commandments into the book style. Like all first translations, however, as further insight into the language is gained, they will be found, most probably, very imperfect. Future revisions, corrections, and improvements will be necessary to prepare them for publication.

A larger number of Testaments and Tracts have been given away, and religious conversations held with my visitors more frequently than in the previous six months. Generally they receive the books without hesitation, but at times they are politely declined. One old Buddhist priest, who is a frequent visitor and has always a number of questions to ask about Christianity, will never consent to accept a book as a present. He has borrowed and read nearly every book I have, and one on the evidences of Christianity he has taken several times, but he invariably returns them—saying, that as the law does not permit Japanese to have such books, he brings them back after reading them, so that, should there be any investigation made by the authorities, the books will not be found in his possession.

You will have already learned, that Dr. Schmid has been compelled by ill-health to retire from the Mission, and to return home. This is greatly to be regretted, as his skill was highly appreciated by the Japanese, and his practice would have increased to any extent that his time and strength would have allowed. His labors would have done much good in removing the fears that may be felt of missionary labors among the people, and would have proved an important aid in our future work in Japan.

There are some things in the political world which may be noticed, as they may very materially affect our work. First may be mentioned the permission given to merchants to visit foreign countries for purposes of trade. The particular conditions which will be attached to this permission, seem not to have been made public. No doubt it will be guarded at

first by many restrictions; but, however limited, it must prove another entering-wedge which will eventually lead to unrestricted intercourse. It is an immense step in advance of the law so lately in force, prohibiting a Japanese who had once left his country, from returning, even though he had been driven off by a storm. The new law goes into operation in the spring, and some merchants are making preparations to take advantage of the privilege. One vessel has been purchased here and two at Kanagawa for this purpose.

Having a like tendency with this, is the proposed Embassy to England and France, which, it is now definitely settled, will leave very soon.* Such visits can not fail to give the Japanese more enlarged views, and induce a more liberal policy in their intercourse with foreigners.

But what will most affect us should it unfortunately happen—is a war with some foreign power. Reasons are not wanting to make us fear that it may occur, though when no one can tell. Such acts as the murder of unoffending foreigners, the attack on the British Legation, and the non-observance of treaty stipulations on the part of the Japanese, or the not unfrequent causes of irritation and complaint, which are given the Japanese by private individuals, or by foreign officials, if continued, will eventually lead to war. You may have seen an account of the conduct of the Russians in landing on Tsushima, an island on the west coast of Kiusin, for the ostensible purpose of refitting a ship. The Japanese were very much alarmed, thinking very naturally, that Russia, from her known desire to obtain ports further south, had a design of getting permanent possession of the island. The matter appeared so serious that the English admiral considered it his duty to go and ask what were their intentions.

It is indeed "the day of small things" in Japan; but in the review of the past year some progress is seen, and faith and hope look forward to a bright future. There is no cause for discouragement; though little, very little has been done, compared with what we all wish to see accomplished, yet enough has been done to carry light, and life, and liberty to many

* Since this was written, H. M. Steamer *Odin*, having on board the Japanese Ambassadors, has been in this port. She left for Hong-Kong on the 30th inst.

benighted, dying souls—if the rich blessings of God is added. He only can give the increase. And he can effect his purpose of mercy by few means and instruments, as well as by many. May I not beg, that the prayers of the people of God may ascend, supplicating a blessing on the little that has been attempted—that the Holy Spirit may cause the seed sown to spring up and bear fruit, and that God would open a “wide and effectual door,” for proclaiming the glad tidings of salvation throughout the length and breadth of this heathen land?

MISCELLANEOUS.

Christianity in the Armies of India.

It is painful to observe still the apparent hesitation on the part of English authorities in India to give encouragement to Christianity among the native soldiers in the army. To say nothing of the tremendous responsibility thus incurred in failing to honor Him who is the King of kings, and Lord of lords, a due regard to good policy would seem to offer inducement sufficient to secure for our holy religion proper consideration on the part of those in authority.

The writer of the following article in an Indian publication says, and we doubt not the correctness of his statement: “*In India Christianity means loyalty; every native converted, every Sepoy really Christianized, is an addition of strength to our power, as well as a fulfillment of the grand object of our domination in the East.*”

Unsatisfactory as the posture of affairs on this subject is in Madras, it seems to be still more unsatisfactory in Bengal, for in another part of the article from which the following extract is taken, the writer says: “The truth is, the government is afraid to give Christianity fair play in the Sepoy army of Bengal, lest bare toleration be mistaken for encouragement.” We think this is a sad story to be told of a government professedly Christian.

(From *The Friend of India*, Feb. 13, 1862.)

“We would remind Lord Canning of a promise that he made two long years ago, to inquire into the constitution of the Madras Sepoy army, and to discover how its large Christian element is treated, with the special view of publishing rules for the enlistment, and treatment in religious matters, of native Christians in the armies of the other Presidencies. The immediate occasion of this promise was a remarkable movement among the Muzabee Sikhs of the late 24th Punjab Infantry, who, in the plunder of Delhi, met with Christian books which awoke a spirit of inquiry among them. The result was the baptism of a large number, the formation of a church in the corps by Mr. Clark, a Church missionary, and of schools for the wives and children of the converts. Major Hovenden, the commanding-officer, interfered with the work under the orders of government which he was said to have misinterpreted, and the movement was temporarily checked. But the complaints of the missionaries called forth a resolution on the part of government, which promised the publication of definite orders as to the discipline of Christian Sepoys, after the Madras inquiry had been instituted. We have waited two years, and now ask, has this inquiry been made? what are the results? when will the promised rules be published? Apart altogether from the high spiritual aspect of the question, and the principle of religious liberty involved, the political consequences of the settlement of such a matter are too important to allow of longer delay. In India, Christianity means loyalty: every native converted, every Sepoy really Christianized, is an addition of strength to our power, as well as a fulfillment of the grand object of our domination in the East.”

Efforts in the Direction of Self-support put forth by Native Christians.

WE view with deep interest all efforts made to arouse the native Christians to a proper sense of their duty to provide, to the utmost of their power, means for the support of their own Christian ordinances, and for those charitable purposes which ought to be recognized in every Christian community. The earlier in their Christian profession that such efforts of self-denial can be commenced, the better for

these infant churches, and with thankfulness we record it, at no period in the history of Missionary work were the evidences of such vitality more numerous and encouraging than at the present moment. Let the following notice from Abbeokuta, West-Africa, serve as a specimen:

The Mutual-Aid Society was established by a meeting held at the Ake school-room on July 8, 1861. At this meeting there were twenty-four native agents present, and it was agreed that all the Church Missionary Society's native agents be invited to join; that Rev. T. King should be Secretary, Mr. W. Allen, Treasurer, and other officers and committees at Lagos and Abbeokuta appointed. The entrance-fee was fixed at 2s. 3d., and the subscription at 1d. a month for each dollar the member had in his monthly salary. The benefits proposed to be conferred are these:

I. That the widows receive 1s. a month during their widowhood, for every dollar their husbands received monthly at the time of their death.

II. That money be supplied for the member's funeral, and for his only.

III. That something be given to the orphans of members who are otherwise totally destitute.

IV. Also to members in extraordinary distress or affliction, at the discretion of the Committee.

The Society is open to native agents, and no others; and should a member leave the Mission service, he forfeits all claims on the Society; but every member, before resigning, is required first to bring his difficulties to the Committee of the Mutual Aid Society; and should he refuse to yield to the Committee's admonitions, or abruptly resign, he forfeits all benefits of the Society.

The number of members is at present 42.

The entrance-fee and subscriptions amount to 9l. 10s. 1d.

There has been no expenditure at present.

We are happy to find that the work of conversion is going forward, and the wall of the city being built, although in troublesome times. The *Iwe Irohin*, of February 1862, reports:

On Sunday afternoon, Feb. 16, there was a baptism in Ake church of 25 adults—11 men and 14 women: there remain about eighty more candidates for baptism,

who are not considered sufficiently advanced in divine knowledge or moral character to be baptized at present. We hope that those who are baptized will not consider themselves necessarily safe, but will give all diligence to make their calling and election sure, remembering the many warnings in the Bible against trusting to outward privileges. All the Israelites "were baptized unto Moses in the cloud and in the sea," yet with many of them God was not well pleased. All the sons of Noah were saved in the ark, yet Ham was afterward cursed with a grievous curse. And we know how our Lord warns his hearers against calling him "Lord, Lord," whilst they did not the things which he said.—*Ch. Miss. Gleaner.*

Missionary Efforts by Native Churches.

NATIVE churches raised up from amongst the heathen need to become coöperative churches in the great work of extending more widely the knowledge of the Gospel. It is the Lord's purpose they should do so, for the work is vast, and every additional help is of importance; and as they have freely received, so ought they freely to give. Moreover, it is essential for their own safety they should do so, for either their light must aggress on the heathenism around them, or the surrounding darkness will encroach upon their light, diminish its lustre, and perhaps, after a time, put it out. We rejoice, therefore, whenever we find a native church taking up decidedly and resolutely its true position as a missionary church.

The native church in the Sandwich Islands is thus acting. There is a Missionary Society connected with it, called the Hawaiian Missionary Society. Its efforts are directed to the evangelization of the Marquesas islands, where it has now seven Hawaiian missionaries and one Englishman.

It is pleasing to learn that the native missionaries are, by the blessing of God, accomplishing a great work.

They have a good report among the natives of these islands; they are nowhere disliked among them, and have done much good. Already a great change is perceptible. . . . The Hawaiian Missionary Society has sown the seed of the Gospel truth, and there are living witnesses here to prove that God is not a liar. The seed

has sprung up; the shoots are fair and healthy; but they are yet young and tender, and require much nursing, seeing they are surrounded by many rank and bitter weeds. If the fostering care of the husbandmen be withdrawn, the weeds will overrun the young shoots before they have gotten sufficient growth to take care of themselves.

The Mysore Mission—India.

THE following extracts from the Journal of a native colporteur appear in the March number of the *Wesleyan Missionary Notices*. They present a form of trial in which one has more than ordinary experience of what the Master suffered in the contradiction of sinners. Under circumstances like those here presented faith is severely tried, and there is abundant opportunity for patience to have its perfect work.

July 7th, 1861.—At Huoinakatlé, a village of about thirty houses, I went to the school and showed my books, which the boys very eagerly purchased. I then commenced selling in the street, when a Brahmin came up and asked if I had copies of the Bhagavadgita. I told him no. "What other books have you?" I replied: "I have no fables or false Shastres, only books that teach the knowledge of the one true God, and Jesus Christ, whom he sent to be the Saviour of the world." He answered: "I suppose you belong to the missionaries, and so talk nonsense. I shall not talk any more with an outcaste like you." So he departed. The people who came round then purchased to their liking, and I remained selling till evening.

9th.—At Tappadakona (about twenty houses) many people came round me as soon as I opened the books, and purchased. A weaver, coming up, addressed me: "How is this? Come to sell missionaries' books? They are of no use to us. If you have got the Bhárata, Rámáyana, and books of this kind, show them, and we shall buy." "Sir," I replied: "what is the use of reading your Bhárata, Rámáyana, and such books? They lead men into the wrong road, and teach them roguery, adultery, and all kinds of wickedness; and to worship idols of wood, stone, and earth." "Do you mean to say, then, that Jesus Christ

is the right way? The missionaries send these books as a scheme to destroy our caste, and get us over to theirs, as they have done you. Enough, enough! I want none of your books, and won't talk any more with you!"

10th.—I went to Kumbarahalli, but no person in the village could read: so we proceeded to Kuralli, a village of about thirty houses, and staid the night.

11th.—After I had sold books to the boys at the school, and as I was selling in the street, a farmer came up, and after asking me who I was, inquired: "What is the name of your God?" "The name of our God," I answered, "is Jehovah. He is one God. In the heavens above, in the earth beneath, and in the waters under the earth, he is God alone. Besides him there is no other God. Among all the gods he alone is the true, living, and eternal God. The gods you worship are but idols. 'They have mouths, but they can not speak,' etc. They are deformed things without life or power. They are unable to preserve themselves from harm, much less can they help those who worship them. Therefore, it is useless to worship such vanities. God the Father of all is one God. He who created the heavens and the earth, and all that is therein, says: 'I am Jehovah: there is none else. Before the day was, I am he. Before me there was no God formed, neither shall there be after me. I am the first, and I am the last.' Therefore, if you give the praise and honor due to the living, eternal, and omnipotent God, to these base idols, you expose yourself to his wrath, and to the punishment of hell." At this, the crowd of persons who had assembled began to revile and abuse me in every way, saying: "He has joined the Missionaries' caste, eats beef, has lost caste, and so reviles our gods. The outcaste! The outcaste! The low fellow!" Without heeding their abuse, I continued to sell; then went from house to house, and slept in the school-room.

16th.—When I had done selling at the school, and was going from house to house in Adlikere, (about thirty houses,) a goldsmith, after inquiring who I was, called me to his house, and asked: "What did you say you were?" "A Christian," I replied. "Joined the English caste, have you? Ah! that is your fate," he said, "written in your forehead." I replied: "What do you mean by fate? You say that God has written every man's destiny beforehand in his forehead. But it is not so. If it were,

the writing would be visible on the skull after death. 'So it is,' you say; and point to the sutures of the skull as the proof. But although these appear like the marks of writing, they are only the joinings by which God skillfully unites the bones of the skull, as a clever carpenter joins the boards of a box. And so we are sure there is no fate written beforehand in any man's forehead. It is owing to this notion that, when you commit any sin, you say it is God that prompts you to it, and thus you speak evil of God. Sin can no more come from the holy God than darkness from the sun. A good father would not lead his children into wickedness. How, then, can God, our Father, lead us his children into sin? God permits and enables us to walk as we will; and he certainly knew before the world was

made what every man would do. Yet all our actions are done by our own will, and we are not compelled to them by God. Therefore, your duty is to inquire what you ought to do, how you may conform your will to the will of God, and endeavor to walk so as to please him. If you are desirous of acting thus, God is ready to teach you his will, and to help you to walk according to it. Therefore, now examine your past conduct, whether it has been according to the will of God or not. If not, immediately entreat God's help, and turn to the right way." Whilst I was speaking, the neighbors, men and women, came round in a crowd, and made so much noise, that I went from among them, and visited each house.

LIST OF PACKAGES RECEIVED TO JUNE 15TH, 1862.

| FROM | FOR | ARTICLE. | FORWARDED BY |
|-----------------------------------------------------|--------------------------------|----------------|-------------------|
| N. Y., New-York—Ch. Redemption S. S. | Rev. C. C. Hoffman. Africa.... | 1 box..... | Brig Ocean Eagle. |
| Ohio, Zanesville—L. B. Hazlett and S. S. Class.... | St. Mark's Hospital. " | 1 parcel..... | " " |
| Mass., Boston—Ladies' Miss. Soc., St. Paul's Ch.... | Rev. C. C. Hoffman. " | 1 box..... | " " |
| R. I., Providence—St. John's Ch. S. S. | " " " " | 1 " | " " |
| Pa., Philadelphia..... | " " " " | 1 clock..... | " " |
| " " W. Ball..... | Rev. J. G. Auer. " | 4 boxes..... | " " |
| N. Y., New-York—Miss Turner..... | Mr. Payne. " | 2 boxes..... | " " |
| N. J., Bergen Point—Ladies of..... | Rev. C. C. Hoffman. " | 1 box..... | " " |
| Mass., Boston—Miss Baylies..... | Miss L. M. Fay. China.... | 1 parcel | |
| Pa., Philadelphia—Miss Conover..... | Bishop Boone. " | 1 parcel..... | |

N. B. The Packages acknowledged in the June Number, received for Africa, were forwarded by the brig Ocean Eagle.

ACKNOWLEDGMENTS.

THE Treasurer of the Foreign Committee acknowledges the receipt of the following sums from May 15th to June 15th, 1862.

Massachusetts.

| | |
|----------------------------------------------------------------------------------|----------|
| Boston—St. Paul's, Gen'l, \$316; for St. Mark's Hosp., Af., \$20..... | \$386 00 |
| Trinity, ed. in China, through Am. Ch. Miss. Soc.,..... | 100 00 |
| Grace Church,..... | 200 00 |
| Dorchester—St. Mary's, a Member, through Am. Ch. Miss. Soc.,..... | 25 00 |
| Lowell—St. Anne's, for ed. of Harry C. Merriam, at Hoffman Station, Africa,..... | 25 00 |
| Newburyport—St. Paul's, for Africa,..... | 50 00 |
| Newton Lower Falls—St. Mary's,.... | 26 71 |
| Roxbury—St. James',..... | 108 65 |
| Taunton—St. Thomas', China, \$20; Africa, \$20..... | 40 00 |
| Van Deusenville—Trinity, $\frac{1}{2}$,..... | 6 73 |

\$918 09

Vermont.

Fairfax—Christ, $\frac{1}{2}$,..... \$5 00

New-Hampshire.

Hopkinton—St. Andrew's, $\frac{1}{2}$,..... 5 01

Rhode-Island.

Jamestown—St. Matthew's,..... \$2 00
 Providence—St. John's Ladies' Philanthropic Soc., for Af.,..... 200 00 202 00

Connecticut.

East-Haddam—St. Stephen's,..... 2 00
 Hartford—Christ,..... 37 82
 New-Haven—St. Paul's,..... 100 00
 S. A. Thomas,..... 10 00

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|-------------------------------------------------------------------------|---------|----------|
| <i>Old Saybrook</i> —Grace,..... | \$10 00 | |
| <i>Portland</i> —Trinity,..... | 10 00 | |
| <i>Stratford</i> —Christ, for scholarships in China and Africa,..... | 50 63 | |
| <i>Westport</i> —Christ,..... | 15 00 | \$284 95 |

New-York.

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|----------------------------------------------------------------------------------------|--------|---------|
| <i>Brooklyn</i> —St. Peter's, \$76.83; S. S., for ed. C. L. Pauldock, Af., \$25,... | 101 83 | |
| <i>Charlton</i> —Mrs. A. H. Smith,..... | 1 00 | |
| <i>Cooperstown</i> —Christ, A Lady Mem- ber,..... | 5 00 | |
| <i>Delhi</i> —St. John's,..... | 10 00 | |
| Chas. Marvinne, for Af.,..... | 10 00 | |
| <i>Newtown</i> —St. James',..... | 10 00 | |
| <i>New-York</i> —Cash, for China, \$25; Af., \$25,..... | 50 00 | |
| St. Luke's Hosp., for St. Mark's Hosp., Af., add'l,..... | 100 00 | |
| St. Mark's, for St. Mark's Hosp., Af., \$150; Gen'l, \$370,..... | 520 00 | |
| Collected by Miss Turner, for sup- port of Graway Catechist,..... | 25 00 | |
| <i>Rensselaerville</i> —Trinity, ½,..... | 4 81 | |
| <i>Tompkinsville</i> —A Friend,..... | 1 00 | \$88 14 |

Western New-York.

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| <i>Buffalo</i> —St. John's,..... | 18 87 | |
| <i>Oxford</i> *,..... | | |
| <i>Rochester</i> —St. Luke's S. S., for Or- phan Asylum scholarship, Af., \$75; Chinese scholarship, \$30; Annual Collection, for Af., \$5; China, \$5; Gen'l, \$110,..... | 225 00 | 243 87 |

New-Jersey.

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|-------------------------------------------------------------------------------------------------------------------------------------------------|-------|--------|
| <i>Camden</i> —St. John's, a S. S. Class,... | 1 50 | |
| St. Paul's, Gen'l, \$23.75; Af., \$5, <i>Elizabeth</i> —St. John's S. S., Gen'l, \$35; for Orphan Asylum, Cape Palmas, Af., \$25,..... | 28 75 | |
| <i>Hoboken</i> —Trinity, for Grace Wright scholarship, Af.,..... | 60 00 | |
| <i>Mount Holly</i> —St. Andrew's Female Miss. Soc., for Af.,..... | 20 00 | |
| <i>New-Brunswick</i> —Children's Hoff- man Soc., for Af.,..... | 1 00 | |
| <i>Orange</i> —St. Mark's,..... | 2 00 | |
| <i>Trenton</i> —St. Michael's S. S., for China,..... | 57 22 | |
| | 37 00 | 207 56 |

Pennsylvania.

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|---------------------------------------------------------------------------------------------------|-------|--|
| <i>Cheltenham</i> —St. Paul's S. S., for scholarship in Mt. Vaughan High- School, Af.,..... | 75 00 | |
| <i>Churchtown</i> —Bangor Ch., for use of Rev. Mr. Hoffman, in his mission in Africa,..... | 22 00 | |
| <i>East-Liberty</i> —Calvary Ch. S. S., for Af.,..... | 12 00 | |
| <i>Philadelphia</i> —St. Matthew's, a Mem- ber, for China, \$5; Af., \$5,..... | 10 00 | |
| "A," for Japan,..... | 5 00 | |

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| St. Phillp's Ladies' For. Miss. Soc., for Af.,..... | \$10 00 | |
| An old Churchman, for Af.,..... | 50 00 | |
| "H. G.,"..... | 5 00 | |
| Epiphany, add'l toward support of Bishop Payne, Af.,..... | 40 00 | |
| Church of the Atonement, Gen'l, \$155.50; Af., \$20,..... | 175 50 | \$404 50 |

Delaware.

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| <i>Millsboro'</i> —Rev. J. Rambo, | 80 00 | |
| <i>Wilmington</i> —St. Andrew's S. S., for scholarship in Orphan Asylum, Cape Palmas, Af.,..... | 75 00 | 155 00 |

Maryland.

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|----------------------------------------------------------------|--------|--------|
| <i>Baltimore Co., Baltimore</i> —St. Peter's S. S.,..... | 114 99 | |
| <i>Prince George Co., Upper Marl- boro'</i> —Trinity,..... | 5 00 | |
| <i>Bladensburg</i> —B. O. Lowndes, | 5 00 | |
| <i>Queen Anne Co.</i> —St. Paul's Parish, a Lady,..... | 1 00 | |
| <i>Talbot Co., Easton</i> —St. Peter's Par., Christ,..... | 10 00 | |
| <i>Georgetown, D. C.</i> —St. John's,..... | 75 00 | 210 99 |

Virginia.

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| <i>Richmond</i> —Mr. Fisher, through Earl Russell and G. R. Ralston, Esq., of London, sent direct to Bishop Payne, Af., via England,..... | 250 00 | |
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Ohio.

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| <i>Cincinnati</i> —St. John's S. S.,..... | 42 96 | |
| <i>Defiance</i> —Phebe Greene,..... | 1 00 | |
| <i>Ravenna</i> —E. S. Constock, ½,..... | 5 00 | |
| <i>Tiffin</i> —Miss M. J. Winthrop,..... | 5 00 | |
| <i>Youngstown</i> —St. John's,..... | 7 50 | 61 76 |

Kentucky.

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|---------------------------------------------|-------|--|
| <i>Louisville</i> —St. Paul's, a Member,... | 10 00 | |
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Michigan.

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| <i>Ann Harbor</i> —St. Andrew's,..... | 21 07 | |
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Iowa.

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| <i>Cedar Rapids</i> —Grace S. S., for Af., \$7; China, \$7,..... | 14 00 | |
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Miscellaneous.

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|------------------------------------------------------------------------------------------------------------------------------|-------------|-------|
| A Mite for St. Mark's Hosp., Cape Palmas, Af.,..... | 1 00 | |
| Contribution from E. H. B., for print- ing Mr. Keith's translation, \$83; for Chinese Blind Institution, \$33,..... | 66 00 | 67 00 |
| Total,..... | \$8,551 94 | |
| Amount previously acknowledged,... | \$39,241 85 | |
| Total, since Oct. 1st, 1861,..... | \$43,093 79 | |

* An acknowledgment of \$20 from the Misses Van Wagenen last month should have designated the amount to education of Wm. H. Delancey, in Africa.

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